

THE
WORKS
OF
HESIOD

Translated from the GREEK

By Mr. COOKE.

L O N D O N :

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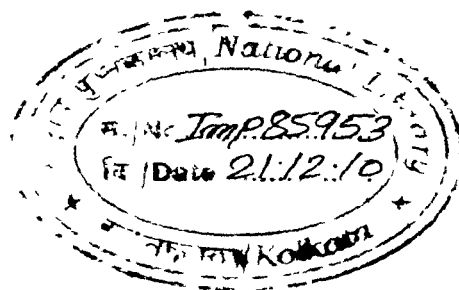
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THE
WORKS
OF
HESIOD

VOL. I.





XVIII 0 17

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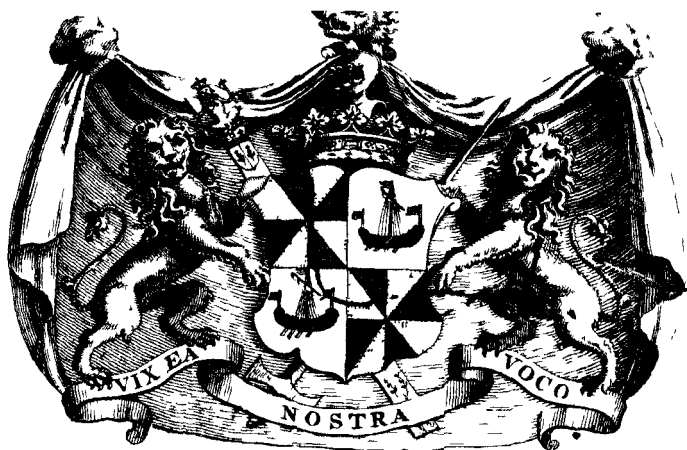
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To



TO HIS GRACE

J O H N

DUKE of *ARGYLE*,
and GREENWICH, &c.

MY LORD,



S this is the only
Method by which
Men of Genius and
Learning, tho small
perhaps, my Claim to either, can
shew

shew their Esteem for Persons of extraordinary Merit, in a superior Manner to the rest of Mankind, I could never embrace a more favourable Opportunity to express my Veneration for your Grace than before a Translation of so antient and valuable an Author as *Herodotus*. Your high Descent, and the Glory of your illustrious Ancestors are the weakest Foundations of your Praise; your own exalted Worth attracts the Admiration, and I may say the Love,

Love, of all virtuous and distinguishing Souls, and to that only I dedicate the following Work. The many Circumstances which contributed to the raising you to the Dignitys which you now enjoy, and which render you deserving the greatest Favours a Prince can bestow, and, what is above all, which fix you ever dear in the Affection of your Country, will be no small Part of the *English* History, and shall make the Name of ARGYLE sacred to every Generation ;

tion; nor is it the least Part of your Character, that the Nation entertains the highest Opinion of your Taste and Judgement in the polite Arts.

You, my Lord, know how the Works of Genius lift up the Head of a Nation above her Neighbours, and give it as much Honour as Success in Arms; among these we must reckon our Translations of the Classics, by which, when we have naturalized all *Greece* and *Rome*, we shall be so much richer than they

they were, by so many original Productions as we shall have of our own. By ~~Translations~~ when performed by able Hands, our Countrymen have an Opportunity of discovering the Beautys of the Antients, without the Trouble and Expence of learning their Languages, which are of no other Advantage to us than for the Authors who have wrote in them, among which the Poets are in the first Rank of Honour, whose Verses are the delightful Channels thro
a which

which the best Precepts of Morality are conveyed to the Mind; they ~~have~~ generally Something in them so much above the common Sense of Mankind, and that delivered with such Dignity of Expression, and in such Harmony of Numbers, all which put together constitute the *Os divinum*, that the Reader is inspired with Sentiments of Honour and Virtue, he thinks with Abhorrence of all that is base and trivial; I may say, while he is reading, he is exalted above himself. You,

You, my Lord, I say, have
a just Sense of the Benefits
arising from ~~Works of~~ Genius,
and will therefore pardon the
Zeal in which I express Myself
concerning them: and great is
the Blessing, that we want not
Persons who have Hearts equal
to their Powr to cherish them;
and here I must beg Leave to
pay a Debt of Gratitude to one,
who, I dare say, is as highly
thought of by all, who have
the Happyness to know him,
as by Myself, I mean *the Earl*
a 2 of

of PEMBROKE, without whose Advice my Translation would not have been so perfect as it is, nor my Notes so advantageous as they are, some of which I have used in his own Words, and took the Liberty, by a particular Mark, to distinguish them from the rest. Much would I say in Commendation of that great Man, but I am checked by the Fear of offending that Virtue which every one admires. The same Reason makes Me dwell less on the
Praise

~~Præle~~ of your Grace than my Heart inclines Me to.

The many Obligations which, I have received from a Lady, of whose Virtues I can never say too much, make it a Duty in Me to mention her in the most grateful Manner; and particularly before a Translation, to the perfecting which I may with Propriety say she greatly conducted by her kind Solicitations in my Behalf, and her earnest Recommendation of Me to several Persons of Distinction. I believe

believe your Grace will not charge Me with Vanity if I confess Myself ambitious of being in the least Degree of Favour with so excellent a Lady as the *Marchioness of ANNANDALE*.

I shall conclude, without troubling your Grace with any more Circumstances relating to Myself, sincerely wishing what I offer was more worthy your Patronage ; and at the same Time I beg it may be received as proceeding from a just Sense
of

The DEDICATION.

xxiii

of ~~our~~ Eminence in all that is
great and laudable.

I am, my LORD,
with the most profound Respect,
your GRACE'S
most obedient,
humble Servant,

Thomas Cooke.

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T W O
DISCOURSES,

- I. On the LIFE,
II. On the WRITINGS,

O F
H E S I O D

XI C30

A

DISCOURSE

ON THE

LIFE of *HESIOD*.

THE Lives of few Persons are confounded Sect 1:
The Intro-
duction. with so many Incertaintys, and fabulous Relations, as those of *Hesiod* and *Homer*; for which Reason, what may possibly be true is sometimes as much disputed as the romantic Part of ~~their~~ Storys. The first has been more fortunate than the other, in furnishing us, from his Writings, with some Circumstances of Himself and Family, as the Condition of his Father, the Place of his Birth, and the Extent of his Travels; and he has put it out of Dispute, tho he has not fixed the Period, that he was one of the earliest Writers of whom we have any Account.

B 2

He

2. He tells us, in the second Book of his *Works* and *Days*, that his Father was an Inhabitant of *Cuma*, in one of the *Æolian* Isles; from whence he removed to *Ascra*, a Village in *Bæotia*, at the Foot of Mount *Helicon*; which was doubtless the Place of his Birth, tho *Suidas*, *Lilins Gyraldus*, *Fabricius*, and others, say he was of *Cuma*. *Hesiod* himself seems, and not undesignedly, to have prevented any Mistake about his Country; he tells us positively, in the same Book, he never was but once at Sea, and that in a Voyage from *Aulis*, a Sea-port in *Bæotia*, to the Island *Eubœa*. This, connected with the former Passage of his Father sailing from *Cuma*. to *Bæotia*, will leave us in no Doubt concerning his Country.

3. Of what Quality his Father was we are not very certain; that he was drove from *Cuma* to *Ascra*, by Misfortunes, we have the Testimony of *Hesiod*. Some tell us he fled to avoid paying a Fine; but what Reason they have to imagine that I know not. It is remarkable that our Poet, in the first Book of his *Works* and *Days*, calls his Brother *Διον γάρης*; we are told indeed that the Name of his Father was *Dios*, of which we are not assured from any of his Writings now extant; but if it was, I rather believe, had he designed to call his

Bro-

By the Race of *Dios*, he would have used Διόγενῆς or Διὸς γένος; he must therefore by Διὸν γένος intend to call him of *Race divine*. *Le Clerc* observes, on this Passage, that the old Poets were always proud of the Epithet *divine*, and brings an Instance from *Homer*, who filed the Swineherd of *Ulysses* so; in the same Remark he says, he thinks *Hesiod* debases the Word in his Application of it, having spoke of the necessitous Circumstances of his Father in the following Book. I have no Doubt but *Le Clerc* is right in the Meaning of the Word Διόν, but at the same Time I think his Observation on it trifling; because, if his Father was reduced to Poverty, we are not to infer from thence he was never rich, or if he was always poor, that is no Argument against his being of a good Family; nor is the Word *divine* in the least debased by being an Epithet to the Swineherd, but a Proof of the Dignity of that Office in those Times. We are supported in this Reading by *Tzetzes*: and *Valla*, and *Frisius*, have took the Word in the same Sense, in their *Latin* Translations of the *Works* and *Days*:

————— *Frater ades* (says *Valla*) *generosò e sanguine Perse.*

And *Frisius* calls him, *Perse divine*.

The

4. The Genealogy likewise which the Author of *A Judge-*
ment of the Contention betwixt *Homer* and *Hesiod* gives us
his Age, very much countenances this Interpretation: we
and Qua- are told in that *Work*, that *Linus* was the Son of
Atty, from *Apollo*, and *Thoose* the Daughter of *Neptune*;
Fiction. King *Pierus* was the Son of *Linus*, *OEagrus* of
Pierus, and the Nymph *Methone*, and *Orpheus*
of *OEagrus*, and the Muse *Calliope*; *Orpheus*
was the Father of *Othrys*, *Othrys* of *Harmonides*,
and *Harmonides* of *Philoterpus*; from him sprung
Euphemus, the Father of *Epiphrades*, who begot
Menalops, the Father of *Dios*; *Hesiod* and *Perses*
were the Sons of *Dios* by *Pucamede*, the Daughter
of *Apollo*; *Perses* was the Father of *Mæon*, whose
Daughter, *Crytheis*, bore *Homer* to the River
Meles. *Homer* is here made the great Grandson
of *Perses*, the Brother of *Hesiod*. I do not give
this Account with a View it should be much de-
pended on, for it is plain, from the poetical Ety-
mologys of the Names, it is a fictitious Genera-
tion; yet two useful Inferences may be made
from it; first, it is natural to suppose, the Author
of this Genealogy would not forge such an honour-
able Descent unless it was generally believed he
was of a great Family; nor would he place him
so long before *Homer*, was it not the prevailing
Opinion he was first.

Mr.

Tell us of an Astronomer, *Longo-* ^{5.}
mountains. *Dane*, who undertook to settle the *Age, from*
 Age of *Hesiod* from some Lines in his *Works* and *Longo-*
Days; and that he made it agree with the *Arun-*
delian Marble, which makes him about thirty *the Arun-*
 Years before *Homer*. *delian*
Marble.

Herodotus assures us that *Hesiod*, whom he ^{6.}
 places first in his Account, and *Homer*, lived four *From He-*
 hundred Years, and no more, before himself; this *rodotus.*
 must carry no small Weight with it, when we con-
 sider it as delivered down to us by the oldest
Greek Historian we have.

The pious Exclamation against the Vices of his ^{7.}
 own Times, in the Beginning of the Iron Age; *From his*
 and the Manner in which the Description of that *Writings.*
 Age is wrote, most of the Verbs being in the Fu-
 ture Tense, give us Room to imagine he lived
 when the World had but just departed from their
 primitive Virtue, just as the Race of Heros was at
 an End, and Men were sunk into all that is base
 and wicked.

Justus Lipsius, in his Notes to the first Book ^{8.}
 of *Vellejus Paterculus*, says, *there is more Sim-* *The Opi-*
licity, and a greater Air of Antiquity, in the *nion of*
Works *Justus*
Lipsius;

and Ludolphus Neocorus, *con-
futed.* *Works of Hesiod than of Homer, from which he would infer he is the older Writer: and Fabricius gives us these Words of Ludolphus Neocorus, who wrote a critical History of Homer; if a Judgement of the two Poets is to be made from their Works, Homer has the Advantage, in the greater Simplicity, and Air of Antiquity, in his Stile. Hesiod is more finished and elegant.* One of these is a flagrant Instance of the random Judgement which the Critics, and Commentators, often pass on Authors, and how little Dependance is to be layed on some of them. In short they are both in an Error, for had they considered thro how many Hands the *Iliad* and *Odysses* have been, since they came from the first Author, they would not have pretended to determine the Question, who was first, by their Stile.

9. *A Thousand Years before Christ.* After all, it is universally agreed he was before, or at least contemporary with, *Homer*; but I think we have more Reason to believe him the older; and Mr. *Pope*, after all the Authoritys he could find in Behalf of *Homer*, fixes his Decision on the *Arundelian* Marble. To enter into all the Disputes which have been on this Head would be endless, and unnecessary, but we may venture

venture to place him a thousand Years before *Christ*, without exceeding an hundred, perhaps, on either Side.

Having thus far agreed to his Parents, his Country, and the Time in which he rose, our next Business is to trace him in such of his Actions as are discoverable; and here we have Nothing certain but what occurs to us in his Works. That he tended his own Flocks on Mount *Helicon*, and there first received his Notions of Poetry, is very probable from the Beginning of his *Theogony*; but what he there says of the Muses appearing to him, and giving him a Scepter of Laurel, I pass over as a poetical Allegory. It likewise appears, from the first Book of his *Works and Days*, that his Father left some Effects, when he dyed, on the Division of which his Brother *Perseus* defrauded him, by bribing the Judges. He was so far from being provoked to any Act of Resentment by this Injustice, that he expressed a Concern for those poor mistaken Mortals, who placed their Happyness in Riches only, even at the Expence of their Virtue. He lets us know, in the same Poem, that he was not only above Want, but capable of assisting his Brother in Time of Need; which he often

10.
Some Circumstances of his Life, from his Writings.

A Discourse on the

did after the ill Usage he met with from him. The last Passage, relative to himself, is his Conquest in a poetical Contention, *Amphidamas*, King of *Eubæa*, had instituted funeral Games in Honour of his own Memory, which his Sons afterwards saw performed: *Hesiod* here was Competitor for the Prize in Poetry, a Tripod, which he won, and, as he tells us himself, consecrated to the Muses.

II.
From Plutarch, &c. *Plutarch*, in his *Banquet of the seven wise Men*, makes *Periander* give an Account of the poetical Contention at *Chalcis*; in which *Hesiod* and *Homer* are made Antagonists; the first was Conqueror, who received a Tripod for his Victory, which he dedicated to the Muses, with this Inscription;

Ἡσίοδος Μύσαις Ἑλικωνίαι πονδ' ἀνέθηκεν,

Ἵμνω νικήσας ἐν χαλκίδι θεῖον Ὀμήερον.

This Hesiod vows to th' Heliconian Nine,

In Chalcis won from Homer the divine.

This Story, as related by *Plutarch*, was doubtless occasioned by what *Hesiod* says of himself,
in

in the Book of his *Works and Days*; which Passage might possibly give Birth to that famous Treatise, "Ἀγων Ὀμήρου καὶ Ἡσίοδου", mentioned in the fourth Section of this Discourse. *Barnes*, in his *Præloquium* to the same Treatise, quotes three Verses, two from *Eustathius*, and the third added by *Lilius Gyraldus*, in his Life of our Poet, which inform us, that *Hesiod* and *Homer* sung in *Delos* to the Honour of *Apollo*;

Ἐν Δέλωι τότε Πρῶτον ἐγὼ καὶ Ὅμηρος, αἰοιδεῖν,
Μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες αἰοιδῆν,
Φαῖβον Ἀπόλλωνα χρυσόορον ὃν τίκε Λητώ.

*Homer, and I, in Delos sung our Lays,
There first we sung, and to Apollo's Praise;
New was the Verse in which we then begun
In Honour to the God, Latona's Son.*

but these, together with the Contention betwixt these two great Poets, are regarded as no other than Fables: and *Barnes*, who had certainly read as much on this Head as any Man, and

who seems, by some Expressions, willing to believe it if he could, is forced to decline the Dispute, and leave it in the same Incertainty he found it. The Story of the two Poets meeting in *Delos* is a manifest Forgery, because, as I observed before, *Hesiod* positively says he never took any Voyage but that to *Chalcis*; and these Verses make his meeting in *Delos*, which is contrary to his own Assertion, precede his Contention at *Chalcis*. Thus have I collected, and compared together, all that is material of his Life, in the latter Part of which, we are told, he removed to *Locris*, a Town near the same Distance from Mount *Parnassus* as *Aspera* from *Helicon*. *Lilius Gyraldus*, and others, tell us he left a Son, and a Daughter; and that his Son was *Stesichorus* the Poet; but this wants better Confirmation than we have of it. It is agreed by all that he lived to a very advanced Age.

12. The Story of his Death, as told by *Solon*, in
His Death *Plutarch's Banquet of the seven wise Men*, is very remarkable. The Man, with whom *Hesiod* lived at *Locris*, ravished a Maid in the same House. *Hesiod*, tho' entirely ignorant of the Fact, was maliciously accused as an Accomplice to her Brothers, who barbarously murdered him with his
 Com-

Compas, Name was *Troilus*, and threwed
 their Bodies into the Sea. The Body of *Troilus*
 was cast on a Rock, which retains the Name of
Troilus from that Accident. The Body of *Hesiod*
 was received by a Shoal of Dolphins as soon as
 it was hurled into the Water, and carryed to the
 City *Molicria*, near the Promontory *Rhion*; near
 which Place the *Locrians* then held a solemn
 Feast, the same which is at this Time celebrated
 with so much Pomp. When they saw a floating
 Carcass they ran with Astonishment to the Shore,
 and finding it to be the Body of *Hesiod*, newly
 slain, they resolved, as they thought themselves
 obliged, to detect the Murderers of a Person they
 so much esteemed and honoured. When they had
 found out the Wretches who committed the Mur-
 der, they plunged them alive into the Sea, and
 afterwards destroyed their Houses. The Remains
 of *Hesiod* were deposited in *Nemea*, and his
 Tomb is unknown to most Strangers; the Reason
 of it being concealed was because of the *Orcho-*
menians, who had a Design, founded on the Ad-
 vice of an Oracle, to steal his Remains from
 thence, and to bury them in their own Coun-
 try. This Account of the Oracle, here mentioned
 by *Plutarch*, is related by *Pausanias*, in his
Bæotics. He tells us the *Orchomenians* were ad-
 vised

A Discourse on the

vifed by the Oracle to bring the Bones of *Hefiod* into their Country, as the only Means to drive away a Peftilence which raged among them. They obeyed the Oracle, found the Bones, and brought them Home. *Tzetzes* fays they erected a Tomb over him, with an Infcription to this Purpofe on it;

*Hefiod, thy Birth is barren Afcra's Boaft,
Thy dead Remains now grace the Minyan Coaft;
Thy Honours to Meridian Glory rife,
Grateful thy Name to all the good and wife.*

13.
Monu-
ments, &c
of him.

We have the Knowledge of fome few Monuments which were framed in Honour to this great and antient Poet: *Paufanias*, in his *Bæoticks*, informs us, that his Countrymen the *Bæotians* erected to his Memory an Image with a Harp in his Hand: the fame Author tells us in another Place, there was likewife a Statue of *Hefiod* in the Temple of *Jupiter Olympicus*. *Fulvius Urfinus*, and *Boiffard*, in his Antiquitys, have exhibited a Breft with a Head, a Trunk without a Head, and a Gem, of him: and *Urfinus* fays there is a Statue of him, of Brafs, in the

the publick College at *Constantinople* : the only original Monument of him besides, now remaining, or at least known, is a Marble Busto in the *Pembroke* Collection at *Wilton* : * *what Fulvius Ursinus has published resembles that, but is only a Basso Relievo. From the Manner of the Head being cracked off from the lower Part, which has some of the Hair behind, it appears that both the Parts are of the same Work and Date.*

For his Character we need go no farther than his *Works and Days* : with what a dutyful Affection he speaks of his Father, when he proposes him as a Pattern to his Brother ! His Behaviour, after the unjust Treatment from *Perseus* and the Judges, proves him both a Philosopher and a good Man. His moral Precepts, in the first Book, seem to be as much the Dictates of his Heart as the Fruits of his Genius ; there we behold a Man of the chastest Manners, and the best Disposition.

14.
His Character

He was undoubtedly a great Lover of Retirement and Contemplation, and seems to have had no Ambition but that of acting well. I shall conclude my Character of him with that Part of it
which

A Discourse, &c.

which *Paterculus* so justly thought his *Due*:
perelegantis Ingenij, et mollissimâ Dulcedine
Carminum memorabilis; Otij Quietisque cupidis-
simus.: of a truly elegant Genius, and memo-
 rable for his most easy Sweetness of Verse; most
 fond of Leisure and Quietude.



A DIS-

A

DISCOURSE

ON THE

WRITINGS of *HESIOD.*

OF all the Authors who have given any Sect. 1.
Account of the Writings of our Poet I The Intro-
find none so perfect as the learned *Fabri-*
cius, in his *Bibliotheca Græca*; he there seems
to have left unread no Work that might in the
least contribute to the compleating his Design:
him I shall follow in the succeeding Discourse,
so far as relates to the Titles of the Poems, and
the Authorities for them.

I shall begin with the *Theogony* or *Generation* 2.
of the Gods, which *Fabricius* puts out of Dispute The Theo-
D to gony.

A Discourse on the

to be of *Hesiod*: nor is it doubted, says he, that *Pythagoras* took it for his, who feigned he saw the Soul of our Poet in Hell chained to a brazen Pillar; a Punishment inflicted on him for the Storys he invented of the Gods. This doubtless is the Poem that gave *Herodotus* Occasion to say that, *Hesiod, with Homer, was the first who introduced a Theogony among the Grecians; the first who gave Names to the Gods, ascribed to them Honours and Arts, giving particular Descriptions of their Persons.* The first hundred and fifteen Lines of this Poem have been disputed; but I am inclined to believe them genuine, because *Pausanias* takes Notice of the Sceptre of Laurel, which the Poet says, in those Verses, was a Present to him from the Muses: and *Ovid*, in the Beginning of his *Art of Love*, alludes to that Passage of the Muses appearing to him; and *Hesiod* himself, in the second Book of his *Works and Days*, has an Allusion to these Verses.

3. The *Works and Days* is the first Poem of its Kind, if we may rely on the Testimony of *Pliny*; *Works and Days* it being very incertain, says *Fabricius*, whether the Poems attributed to *Orpheus* were older than *Hesiod*; among which the Critics and Commentators mention one of the same Title with this
of

of our Poet. *Pausanias*, in his *Bæoticks*, tells us he saw a Copy of this wrote in Plates of Lead, but without the first ten Verses with which it now begins. The only Dispute about this Piece has been concerning the Title, and the Division into Books. Some make it two Poems; the first They call "*Epya Works*", and the second *Ἡμέραι Days*: others call the first "*Ἔργα καὶ Ἡμέραι Works and Days*", and the second *Ἡμέραι* only, which Part consists of but sixty four Lines: where I mention the Number of Verses, in this Discourse, I speak of them as they stand in the Original. We find, in some Editions, the Division beginning at the End of the moral and religious Precepts; but *Grævius* denys such Distinctions being in any of the old Manuscripts. Whether these Divisions were in the first Copys signifies Nothing; for as we find them, in several late Editions, they are very natural, and contribute something to the Ease of the Reader, without the least Detriment to the original Text. I am ready to imagine we have not this Work delivered down to us so perfect as it came from the Hands of the Poet; which I shall endeavour to shew in the next Section. This Poem, as *Plutarch*, in his *Symposiacs*, assures us, was sung to the Harp.

4. The *Theogony*, and *Works and Days*, are the only undoubted Pieces of our Poet now extant; the *Ἰωνίς Ἡρακλέους*, the *Shield of Hercules*, is always printed with those two, but has not one convincing Argument in its Favour, by which we may positively declare it a genuine Work of *Hesiod*. We have great Reason to believe those two Poems only were remaining in the Reign of *Augustus*: *Manilius*, whom Mr. *Creech* has evidently proved to be an Author of the *Augustan* Age, in the second Book of his *Astronomy*, takes Notice, in his Commendation of our Poet and his Writings, of no other than the *Theogony*, and *Works and Days*. The Verses of *Manilius* are these.

*Hesiodus memorat Divos, Divúmque Parentes;
Et Chaos enixam Terras; Orbemque sub illo
Infantem; primum, titubantia Sidera, Corpus;
Titanasque Senes, Jovis et Cunabula magni;
Et sub Fratre Viri Nomen, sine Fratre Parentis;
Atque iterum patrio nascentem Corpore Bacchum;
Omniaque immenso volitantia Numina Mundo:
Quinetiam Ruris Cultus, Legesque rogavit,*

Mi-

*Militiamq; Soli; quos Colles Bacchus amat;
Quos fecunda Ceres Campos; quod Bacchus utrumq;
Atq; Arbusa vagis essent quod adultera Pomis;
Sylvarumq; Deos, sacrataq; Numina Nymphis;
Patis Opus, magnos Naturæ condit in Usus.*

Thus translated by Mr. Creech.

—Hesiod sings the Gods' immortal Race,
He sings how Chaos bore the earthy Mass;
How Light from Darkness struck did Beams display,
And Infant Stars first stagger'd in their Way;
How Name of Brother veil'd an Husband's Loye,
And Juno bore unaided by her Jove;
How twice born Bacchus burs'd the Thund'rer's Thigh;
And all the Gods that wander thro the Sky:
Hence he to Fields descends, manures the Soil,
Instructs the Plowman, and rewards his Toil;
He sings how Corn in Plains, how Vine in Hills,
Delight, how both with vast Encrease the Olive fills;
How

A Discourse on the

How foreign Grafts th' adulterous Stock receives,
 Bears stranger Fruit, and wonders at her Leaves;
 As useful Work when Peace and Plenty reign,
 And Art joins Nature to improve the Plain.

The Observation Mr. Kennet makes on these Lines is, that *those fine Things which the Latin Poet recounts about the Birth of the Gods, and the making the World, are not so nearly allyed to any Passages in the present Theogony as to justify the Allusion.* An Author, who was giving an Account of an antient Poet, ought to have been more careful than this Biographer was in his Judgement of these Verses; because such as read him, and are at the same Time unlearned in the Language of the Poet, are to form their Notions from his Sentiments. Mr. Kennet is so very wrong in his Remark here, that in all the seven Lines, which contain the Encomium on the *Theogony*, I cannot see one Expression that has not an Allusion, and a strong one, to some particular Passage in that Poem. I am afraid this Gentleman's Modesty made him distrust himself, and too servilely follow this Translation, which he quotes in his Life of *Hesiod*, where he seems
 to

to lay great Stress on the Judgement of the Translator. Mr. Creech has in these few Lines, so unhappily mistook his Author, that in some Places he adds what the Poet never thought of, leaves whole Verses untranslated, and in other Places gives a Sense quite different to what the Poet designed. I shall now proceed to point out those Passages to which *Manilius* particularly alludes: his first Line relates to the Poem in general, *the Generation of the Gods*; tho we must take Notice that he had that Part of *Hesiod's* System in View where he makes Matter precede all Things, and even the Gods themselves; for by *Divinæ Parentes* the *Latin* Poet means *Chaos, Heaven, Earth, &c.* which the *Greek* Poet makes the Parents of the Gods. *Hesiod* tells us, Verse the hundred and sixteenth, *Chaos* brought forth the Earth her first Offspring; to which the second Line here quoted has a plain Reference; and *Orbemq; sub illo Infantem*, which Mr. Creech has omitted, may either mean the World in general, or, by *sub illo* being annexed, Hell, which, according to our Poet, was made a subterranean World. *Primum, titubantia Sidera, Corpus*, which is here rendered, *and Infant Stars first stagger'd in their Way*, are the Sun and Moon; our Poet calls them *Ἡλίον τε μέγαν, λαμπρόν*

A Discourse on the

τε Σελήνην, *the great Sun, and the bright Moon*; the *Roman* calls them the wandering Planets, the chief Bodys in the Firmament; not the first Works of Heaven, as is interpreted in the *Dauphin's* Edition of *Manilius*: the fourth Verse, which refers to the Birth of *Jove*, and the Wars of the Giants and the Gods, one of the greatest Subjects of the *Theogony*, the *English* Translator has left untouched. I am not ignorant of a various Reading of this Passage; *viz.*

Titanasq; juvisse Senis Cunabula magni,

which has a stronger Allusion to the Battle of the Gods than the other Reading, *Senis Cunabula magni* meaning the second Childhood, or old Age, of *Saturn*. The next Verse, which is beautifully expressed in these two Lines,

*How Name of Brother veil'd an Husband's Love,
And Juno bore unaided by her Jove,*

plainly directs to *Jupiter* taking his Sister *Juno* to Wife, and *Juno* bearing *Vulcan*, & φιλόττι μιγάσσα, by which *Hesiod* means without the mutual Joys of Love. The succeeding Line has a
Re-

Reference to the Birth of *Bacchus*, and the seventh of the whole Poem; so that he may be sayed to begin and end his Panegyric on the *Theogony*, a general Allusion to the whole. The *Latin* Poet, in his six Verses on the *Works and Days*, begins, as on the *Theogony*, with a general Observation on the whole Poem: *Hesiod*, says he, enquired into the Tillage and Management of the Country, and into the Laws, or Rules, of Agriculture; I do not question but *Manilius*, in *Legesque rogavit*, had his Eye on these Words of our Poet Οὗτος τοι πεδίων πᾶν ἐταυ νόμος, *this is the Law of the Fields*. What the *Roman* there says of *Bacchus* loving Hills, and of grafting, has no Allusion to any Part of the present *Works and Days*; but we are not to infer from thence that this is not the Poem alluded to, but that those Passages are lost; of which I have not the least Doubt, when I consider of some Parts of the *Works and Days*, which are not so well connected as I wish they were. I think it is indisputable that *Hesiod* wrote more of the Vintage than we have now extant, and that he likewise layed down Rules for the Care of Trees: this will appear more clearly, if we observe in what Manner *Virgil* introduces this Line,

A Discourse on the

Ascräumq; cano Romana per Oppida, Cürmen

This is in the second Book of the *Georgics*, the chief Subjects of which Book are the different Methods of producing Trees; of transplanting, grafting; of the various Kinds of Trees, the proper Soil for each Kind; and of the Care of Vines, and Olives; and he has in that Book the very Expression *Manilius* applies to *Hesiod*. *Bacchus amat Colles*, says *Virgil*; *rogavit quos Colles Bacchus amaret*, says the other of our Poet, *he enquired after what Hills Bacchus loved*.

I should not have used Mr. *Creech*, and Mr. *Kennet*, with so much Freedom as I have, had not the Translation of one, and the Remark of the other, so nearly concerned our Poet; but I hope the clearing a difficult and remarkable Passage in a Classic will, in some Measure, atone for the Libertys I have took with those Gentlemen.

5.
The Shield
of Hercules.

We have now, ascribed to *Hesiod*, a Poem under the Title of 'Ααῖς Ἡρακλέους, *the Shield of Hercules*; which *Aristophanes* the Grammarian supposes to be spurious, and that it is an Imitation of the Shield of *Achilles* in *Homer*. *Li-
lius*

Vit., *Cyrillus*, and *Fabricius*, bring all the Testimonies they can for it being wrote by *Hesiod*; but none of them amount to a Proof. *Fabricius* gives us the Opinion of *Tanaquil Faber*, in these Words; *I am much surpris'd that this should formerly have been, and is now, a Matter of Dispute; those who suppose the Shield not to be of Hesiod have a very slender Knowledge of the Greek Poetry.* This is only the Judgement of one Man against a Number, and that founded on no Authority. I know not what could induce *Tanaquil Faber* so confidently to assert this, which looks, if I may use the Expression, like a Sort of bullying a Person into his Opinion; by forcing him into the dreadful Apprehension of being thought no Judge of *Greek Poetry* if he will not come in: I say, I know not what could induce him to assert this, for there is no Manner of Similitude, to the other Works of our Poet: and here I must call in Question the Judgement of *Aristophanes*, and of such as have followed him, for supposing it to be an Imitation of the Shield of *Achilles*. The whole Poem consists of four hundred and fourscore Verses, of which the Description of the Shield is but one hundred and fourscore; in this Description are some similar Passages to that of *Achilles*, but not

sufficient to justify that Opinion; there are like-
 wise a few Lines the same in both; but after a
 strict Examination they may possibly appear as
 much to the Disadvantage of *Homer*, as to the
 Author of this Poem. The other Parts have no
 Affinity to any Book in the two Poems of *Ho-*
mer. The Poet begins with a beautiful Descrip-
 tion of the Person of *Alcmena*, her Love to *Am-*
phitryon, and her Amour with *Jupiter*; from
 thence proceeds to the Characters of *Hercules*,
 and *Iphiclus*; and goes on regularly to the Death
 of *Cygnus*, which concludes the Poem; with
 many other Particulars, which, as I sayed be-
 fore, have no Relation to any Part of *Homer*.
 Among the Writings of our Poet which are lost
 we have the Titles of Γυναικῶν, or Ἡρωίδων, Κα-
 τάλογος, and of Γυναικῶν Κατάλογος, or Ἡοῖαι
 Μεγαλαί; both these Titles are likely to belong
 but to one Poem, and to that which *Suidas*
 mentions, *the Catalogue of Heroic Women* in five
 Books; that he composed such a Work is certain
 from the two last Verses of the *Theogony*, and it
 being often mentioned by antient Writers: we have
 an Account of another Poem under the Title of
 Ἡρωογία, *the Generation of Heros*: the Favour-
 ers of the *Shield of Hercules* would have that
 Poem received as a Fragment of one of these;
 and

and all that *Le Clerc* says in Defence of it is, *third* *Hesiod* was the most famous of *Heros*, it is not *hard* to imagine the Shield to be a Part of *Ἡρωϊκία*, tho it is handed down to us as *Ἰλυσίη Work*; and yet is but a Fragment of it. Thus we see all their Arguments, both for it being genuine, and a Fragment of another Poem, are but Conjectures. I think they ought not to suspect it a Part of another Work, unless they could tell when, where, or by whom, the Title was changed. It is certainly a very antient Piece, and well worth the Notice of Men of Genius.

Besides the Pieces just mentioned, we find the following Catalogue in *Fabricius* attributed to *Hesiod*, but now lost.

6.
Poems
which are
lost.

Παλαιὴν or *ὑποθήκαι χείρωνος*: this was concerning the Education of *Achilles* under *Chiron*; which, says *Fabricius*, *Aristophanes*, in one of his Comedys, banters as the Work of *Hesiod*.

Μελαμπόδια or *ἐκ τῶν Μάντιν Μελαμποδοι*: a Poem on Divination; the Title is supposed to be took from *Melampus* an antient Physician, sayd to be skilled in Divination by Birds. Part
of

A Discourse on the

of this Work is commended by *Athenæus*, Book I 36

Ἀστρονομία μεγάλη or Ἀστρονική Βίβλος: a Treatise of *Astronomy*. *Pliny* says, according to *Hesiod*, in whose Name we have a Book of *Astrology* extant, the early Setting of the Pleiades is about the End of the Autumn Equinox. Notwithstanding this Quotation, *Fabricius* tells us, that *Athenæus*, and *Pliny*, in some other Place, have given us Reason to believe they thought the Poem of *Astronomy* supposititious.

Ἐπικήδειος εἰς Βάτραχον: this is mentioned by *Suidas*, with the Addition of τινα ἐρωόμενον αὐτῷ, a funeral Song on *Batrachus*, whom he loved.

Περὶ Ἰδαίων Δακτύλων; this was of the *Idæi Dactyli*, who, says *Pliny*, in his seventh Book, are recorded, by *Hesiod*, as Discoverers of Iron in *Crete*: this is likewise in the Catalogue of *Suidas*.

Ἐπιθαλάμιος Πήλως καὶ Θέτιδος: an Epithalamium on the Marriage of *Peleus* and *Thetis*; two Verses of which are in the *Prolegomena* of *Isaac Tzetzes* to *Lycophron*.

WRITINGS of HESIOD.

15

~~Ἡσιόδου~~ Hesiodus; this Book of Geography is mentioned by *Strabo*.

Ἀγίμῳ ; a Poem on one *Ægimius* : this, *Athenæus* tells us, was wrote by *Hesiod*, or *Cercops*; a Wretch whose Name is now remembered only for being to *Hesiod* what *Zoilus* was to *Homer*.

Θήσεως εἰς τὸν Αἴδην Καταβασίς : *the Descent of Theseus into Hell* : this is attributed to *Hesiod* by *Pausanias*, in his *Bæotics*.

*Ἐν Μαντείᾳ καὶ Ἐξηγήσει ὑπὲρ Τέραςιν : *on Prophecys or Divination, with an Exposition of Prodigys or Portents* : this is likewise mentioned by *Pausanias*.

Θεῶν Λόγοι : *divine Speeches*; which *Maximus Tyrius* takes Notice of in his sixteenth Dissertation.

Μεγάλα Ἔργα : *great, or remarkable, Actions* : we find the Title of this Work in the eighth Book of *Athenæus*.

Κῆρυ-

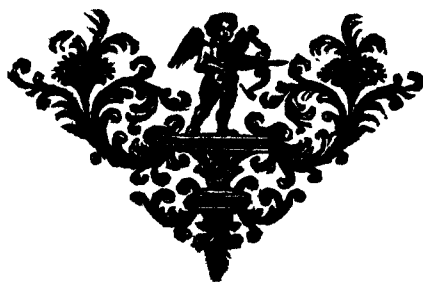
A Discourse on the

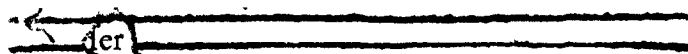
Ἰνδρος Γάμος: the Marriage of Ceryx we
have an Account of this Poem both by *Athenæus*,
and *Plutarch* in his *Symposiacs*.

Of all these Labours of this great Poet we see Nothing but the Titles remaining except some Fragments preserved by *Pausanias*, *Plutarch*, *Polybius*, and a few Men who gloried as much in rescuing a Verse from the Ruins of Time, as a Prince in a Victory over his most powerful Enemy. We are told that our Poet composed some other Works, of which we have not even the Titles. We are assured, from diverse Passages in *Pliny*, that he wrote of the Virtues of Herbs; but here *Fabricius* judiciously observes, that he might, in other Poems, occasionally treat of various Herbs; as in the Beginning of his *Works* and *Days* he speaks of the Wholesomeness of Mal-lows, and the Daffadil, or *Asphodelos*. *Quintilian*, in his fifth Book, denies the Fables of *Æsop* to be wrote originally by him, but says the first Author of them was *Hesiod*; and *Plutarch* informs us that *Æsop* was his Disciple: but this Opinion, tho countenanced by some, is exploded by others.

When

When we reflect on the Number of Titles, the Poems, to which are irreparably lost, we should consider them as so many Monuments to raise our Concern for the Loss of so much Treasure never to be retrieved. ; Let us turn our Thoughts from that melancholy Theme, and view the Poet in his living Writings; let us read him ourselves, and incite our Countrymen to a Taste of the Politeness of *Greece*. *Scaliger*, in an Epistle to *Salmasius*, divides the State of Poetry in *Greece* into four Periods of Time; in the first arose *Homer* and *Hesiod*; on which he has the just Observation that concludes my Discourse : *this*, says he, *you may not improperly call the Spring of Poesy, but it is rather the Bloom than Infancy.*





THE
General ARGUMENT
TO THE
WORKS *and* DAYS,
FROM THE
Greek of DANIEL HEINSIUS.

THE Poet begins with the Difference of
the two Contentions, and, rejecting that
which is attended with Disgrace, he advises
his Brother *Perses* to prefer the other. One

The General Argument.

is the Lover of Strife, and the Occasion of Troubles. The other prompts us on to procure the Necessarys of Life in a fair and honest Way. After *Prometheus* had, by Subtlety, stole the Fire clandestinely from *Jove*, (the Fire is by the divine *Plato*, in his Allusion to this Passage, called the Necessarys, or Abundance, of Life; and those are called subtle who were solicitous after the Abundance of Life) the God created a great Evil, which was *Pandora*, that is *Fortune*, who was endowed with all the Gifts of the Gods, meaning all the Benefits of Nature: so *Fortune* may from thence be sayed to have the Disposal of the Comforts of Life; and from that Time Care and Prudence are required in the Management of human Affairs. Before *Prometheus* had purloined the Fire, and the common Necessarys of Life were near at Hand, and easily attained; for *Saturn* had first made a golden Age of Men, to which the Earth yielded all her Fruits spontaneously: these Mortals of the golden Age submitted to a soft and pleasant Death, and were after made *Dæmons*, and Honour

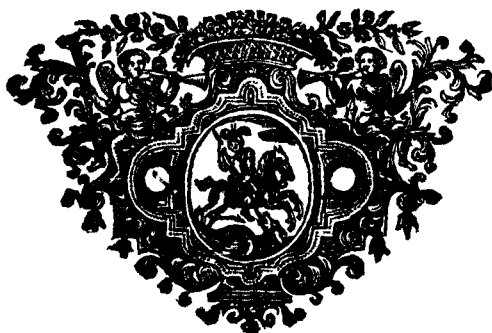
four attended their Names. To this succeeded the second, the silver Age, worse in all Things than the first, and better than the following; which *Jupiter*, or *Fate*, took from off the Earth, and made happy in their Death. Hence the Poet passes to the third, the brazen, Age, the Men of which, he says, were fierce and terrible, who ignobly fell by their own Folly and civil Discord; nor was their future Fate like to the other, for they descended to Hell. This Generation is followed by a Race of Heros, *Eteocles* and *Polynices*, and the rest who were in the first and oldest *Theban* War, *Agamemnon* and *Menelaus*, and such as are recorded by the * Poet to be in the *Trojan* War, of whom some perished entirely by Death, and some now inhabit the Isles of the blessed. Next he describes the iron Age, and the Injustice which prevailed in it. He greatly reproves the Judges, and taxes them with Corruption, in a short and beautiful Fable. In the
other

* I suppose *Heinsius* means *Homer*.

The General Argument.

Other Part of the Book, he sets before our Eyes the Consequences of Justice and Injustice; and then, in the most sagacious Manner, lays down some the wisest Precepts to *Perses*. The Part which contains the Precepts is chiefly wrote in an irregular, free, and easy, Way; and his frequent Repetitions, which Custom modern Writers have quite avoided, bear no small Marks of his Antiquity. He often digresses that his Brother might not be tired with his Precepts, because of a too much Sameness. Hence he passes to Rules of Oeconomy, beginning with Agriculture. He points out the proper Season for the Plow, the Harvest, the Vintage, and for felling Wood; he shews the Fruits of Industry, and the ill Consequences of Negligence. He describes the different Seasons, and tells us what Works are proper to each. These are the Subjects of the first Part of his Oeconomy. In Process of Time, and the Thirst of Gain encreasing in Men, every Method was tryed to the procuring Riches; Men begun to extend their Commerce over the Seas; for
which

which Reason the Poet layed down Precepts for Navigation. He next proceeds to a Recommendation of divine Worship, the Adoration due to the immortal Gods, and the various Ways of paying our Homage to them. He concludes with a short Observation on Days, dividing them into the good, bad, and indifferent.



W O R K S

A N D

D A Y S.

B O O K I.

WORKS and DAYS.

BOOK I.

The ARGUMENT.

THIS Book contains the Invocation to the Whole; the general Proposition; the Story of Prometheus, Epimetheus, and Pandora; a Description of the Golden Age, Silver Age, Brazen Age, the Age of Heros, and the Iron Age; a Recommendation of Virtue, from the temporal Blessings with which good Men are attended, and the Condition of the Wicked; and several moral Precepts proper to be observed thro the Course of our Lives.



WORKS *and* DAYS.

B O O K I

SING, Muses, sing, from the *Pindian* Grove,
Begin the Song, and let the Theme be *Jove*;
From him ye sprung, and him ye first should praise;
From your immortal *Sire* deduce your Lays,
To him alone, to his great Will, we owe,
That we exist, and what we are, below.
Whether we blaze among the Sons of Fame,
Or live obscurely, and without a Name;

Or noble, or ignoble, still we prove

10 Our Lot determin'd by the Will of *Jove*.

With Ease he lifts the Peasant to a Crown,

With the same Ease he casts the Monarch down;

With Ease he clouds the brightest Name in Night,

And calls the meanest to the fairest Light;

15 At Will he varies Life thro' ev'ry State;

Unnerves the strong, and makes the crooked strait.

Such *Jove*, who thunders terrible from high,

Who dwells in Mansions far above the Sky.

Look down, thou Pow'r Supreme, vouchsafe thine Aid,

20 And let my Judgement be by Justice sway'd;

Oh! hear my Vows, and thine Assistance bring,

While Truths undoubted I to *Perseus* sing.

As

As here on Earth we tread the Maze of Life,
 The Mind's divided in a double Strife;
 One, by the wise, is thought deserving Fame; 24
 And this attended by the greatest Shame,
 The dismal Source whence spring pernicious Jars,
 The baneful Fountain of destructive Wars,
 Which, by the Laws of arbitrary Fate,
 We follow, tho by Nature taught to hate; 30
 From Night's black Realms this took its odious Birth:
 The one *Jove* planted in the Womb of Earth,
 The better Strife; by this the Soul is fir'd
 To arduous Toils, nor with those Toils is tir'd;
 One sees his Neighbour with laborious Hand, 35
 Planting his Orchard, or manuring Land;

He

- He fets alſtogether, with induſtrious Care,
Materials for the building Art prepare;
Idle himſelf he ſees them haſte to riſe,
40 Obſerves their growing Wealth with envious Eyes,
With Emulation fir'd, beholds their Store,
And toils with Joy, who never toil'd before.
The Artiſt envys what the Artiſt gains,
The Bard the Fival Bard's ſucceſſful Strains.

45 *Perſes* attend, my juſt *Dęcrees* obſerve,
Nor from thy honeſt Labour idly ſwerve;
The Love of Strife, that joys in Evils, ſhun,
Nor to the *Forum*, from thy Duty, run.

How

How vain ~~The~~ Wranglings of the Bar ~~to~~ mind,

While *Ceres*, yellow Goddess, is unkind !

50

But when propitious she has heap'd your Store,

For others you may plead, and not before ;

But let with Justice your Contentions prove,

And be your Counsels such as come from *Jove* :

Not as of late, when we divided *Lands*,

55

You grasp'd at all with avaritious Hands ;

When the corrupted Bench, for Bribes well known,

Unjustly granted more than was your own.

Fools blind to Truth ! nor knows their erring Soul

How much the Half is better than the Whole,

60

How great the Pleasure wholesome Herbs afford,

How blest'd the frugal, and an honest, Board !

Would

Would the Immortal Gods on Men bestow
 A Mind, how few the Wants of Life to know,
 55 They all the Year, from Labour free, might live
 On what the Bounty of a Day would give;
 They soon the Rudder o'er the Smoke would lay,
 And let the Mule, and Ox, at Leisure stray:
 This Sense to Man the King of Gods denys,
 70 In Wrath to him who daring rob'd the Skys;
 Dread Ills the God prepar'd, unknown before,
 And the stol'n Fire back to his Heav'n he bore;
 But from *Prometheus* 'twas conceal'd in vain,
 Which for the Use of Man he stole again,
 75 And, artful in his Fraud, brought from Above,
 At which enrag'd spoke cloud-compelling *Jove*.

Son

Son of *Japheth*, o'er subtle, go,

And glory in thy artful Theft below;

Boast the celestial Fire by Stealth retriev'd,

And triumph in almighty *Jove* deceiv'd ; 80

But thou too late shalt find the Triumph vain.

And read thy Folly in succeeding Pain;

Posterity the sad Effects shall know

When, in Pursuit of Joy, they grasp their Woe.

He spoke, and told to *Mulciber* his Will, 85

And, smiling, badè him his Commands fulfil;

To use his greateſt Art, his niceſt Care,

To frame a Creature exquisitely fair;

To temper well the Clay with Water, then

To add the Vigour, and the Voice, of Men; 90

H

To

To let her first in Virgin Lustre shine;
In Form a Goddess, with a Bloom divine,
And next the Sire demands *Minerva's* Aid,
In all her various Skill to train the Maid,
95 Bids her the Secrets of the Loom impart,
To cast a curious Thread with happy Art.
And golden *Venus* was to teach the Fair,
The Wiles of Love, and to improve her Air;
And then, in awful Majesty, to shed
100 A thousand graceful Charms around her Head.
Next *Hermes*, artful God, must form her Mind,
One Day to torture, and the next be kind,
With soothing Language, and the treach'rous Smile,
The Heart to purchase, and that Heart beguile.

Jove

BOOK I. *WORKS and DAYS.*

Jove gave ~~his~~ ^{the} *Mandate*; and the Gods obey'd.
First *Vulcan* form'd of Earth the blushing *Maid*;
Minerva next perform'd the Task assign'd;
With ev'ry female *Art* adorn'd her Mind.
To dress her *Suada*, and the *Graces*, join;
Around her Person, lo! the *Diamonds* shine.
To deck her Brows the fair-tress'd *Seasons* bring
A Garland breathing all the Sweets of Spring.
Each Present *Pallas* gives it proper Place,
And adds to ev'ry Ornament a Grace.
Next *Hermes* taught the Fair the Heart to move,
With all the false alluring Arts of Love.
The finish'd Maid the Gods *Pandora* call,
Because a Tribute she receiv'd from all.

And thus, 'twas *Jove's* Command, the Sex began,

120 A lovely Mischief to the Soul of Man.

When the great Sire of Gods beheld the Fair;

The fatal Guile, th' inevitable Snare,

Hermes he bids to *Epimetheus* bear.

Prometheus, mindful of his Theft Above,

125 Had warn'd his Brother to beware of *Jove*,

To take no Present that the God should send,

Left the fair Bribe should Ill to Man portend;

But he, forgetful, takes his evil Fate,

Accepts the Mischief, and repents too late.

130 Mortals at first a blissful Earth enjoy'd,

With Ills untainted, nor with Cares annoy'd,

To

To them the World was no laborious Stage,

Nor fear'd they then the Miserys of Age ;

But soon the sad Reversion they behold,

Alas ! they grow in their Afflictions old ; 135

For in her Hand the Nymph a Casket bears,

Full of Diseases, and corroding Cares.

Which open'd, they to taint the World begin,

And *Hope* alone remains entire within.

Such was the fatal Present from 'Above, 140

And such the Will of cloud-compelling *Jove*.

And now unnumber'd Woes o'er Mortals reign,

Alike infected is the Land, and Main.

O'er human Race Distempers silent stray,

And multiply their Strength by Night and Day ; 145

'Twas

'Twas *Jove's* Decree they shoud in Silence rove ;
And who is able to contend with *Jove* !

And now attend, while I at large relate,
And trace, the various Turns of human State.

150 Soon as the deathless Gods were born, and Man,
A mortal Race, with Voice endu'd, began,
The heav'nly Pow'rs from High their Work behold,
And the first Age they stile an Age of Gold.
Men spent a Life like Gods in *Saturn's* Reign,
155 Nor felt their Mind a Care, nor Body Pain ;
The Fields, as yet untill'd, their Fruits afford,
And fill a sumptuous, and unenvy'd, Board.
From Labour free they all Delights enjoy,
Nor could the Ills of Time their Peace destroy ;
They

They dy, or rather seem to dy, they seem 160

From hence transported in a pleasing Dream.

Thus, crown'd with Happynèts their ev'ry Day,

Serene, and joyful, pass'd their Lives away.

When in the Grave this Race of Men was lay'd,

Soon was a World of holy Dæmons made. 165

Aerial Spirits, by great *Jove* design'd,

To be on Earth the Guardians of Mankind ;

Invisible to mortal Eyes they go

And mark our Actions, good, or bad, below .

Th' immortal Spys with watchful Care preside,

And thrice ten thousand round their Charges glide.

They can reward with Glory, or with Gold ;

A Pow'r they by divine Permission hold :

Work

- Worse than the first, a second Age appears,
175 Which the Celestials call the Silver Year
The Golden Age's Virtues are no more;
Nature grows weaker than she was before;
In Strength of Body Mortals much decay,
And human Wisdom seems to fade away.
180 An hundred Years the careful Dames employ,
Before they form'd to Man th' unpolish'd Boy;
Who when he reach'd his Bloom, his Age's Prime,
Found, measur'd by his Joys, but short his Time.
Men, prone to Ill, deny'd the Gods their Due,
185 And, by their Follies, made their Days but few.
The Altars of the Bless'd neglected stand,
Without the Off'rings which the Laws demand;

But

But angry ~~Love~~ in Dust this People lay'd,
Because no Honours to the Gods they pay'd.

This second Race, when clos'd their Life's short Span, 190
Was happy deem'd beyond the State of Man;
Their Names were grateful to their Children made,
Each pay'd a Reverence to his Father's Shade.

And now a third, a Brazen, People rise,
Unlike the former, Men of monstrous Size. 195
Strong Arms extensive from their Shoulders grow;
Their Limbs of equal Magnitude below;
Potent in Arms, and dreadful at the Spear,
They live injurious, and devoid of Fear.
On the crude Flesh of Beasts, they feed, alone, 200
Savage their Nature, and their Hearts of Stone;

Their Houses Brass, of Brass the warlike Blade,

Iron was yet unknown, in Brass they trade.

Furious, robust, impatient for the Fight,

205 War is their only Care, and sole Delight.

To the dark Shades of Death this Race descend,

By civil Discords; an ignoble End!

[Might,
Strong tho they were, Death quell'd their boasted

And forc'd their stubborn Souls to leave the Light.

210 To these a fourth, a better, Race succeeds,

Of godlike Heros, fam'd for martial Deeds;

Them Demigods, at first, their matchless Worth

Proclaims aloud, all thro the boundless Earth.

These, horrid Wars, their Love of Arms, destroy;

215 Some at the Gates of *Thebes*, and some at *Troy*.

These

BOOK I. WORKS *and* DAY'S.

83

These for the Brothers fell, detested Stute!

For Beauty thote, the lovely *Grecian* Wife.

To these does *Jove* a second Life ordain,

Some happy Soil far in the distant Main,

Where live the Hero-shades in rich Repast,

220

Remote from Mortals of a vulgar Cast.

There in the Islands of the Blest'd they find,

Where *Saturn* reigns, an endless Calm of Mind;

And there the choicest Fruits adorn the Fields,

And thrice the fertile Year a Harvest yields. 225

Oh! would I had my Hours of Life began

Before this fifth, this sinful, Race of Man,

Or had I not been call'd to breathe the Day,

Till the rough Iron Age had pass'd away!

- 230 For now, the Times are such, the Gods ordain,
That ev'ry Moment shall be wing'd with Pain,
Condemn'd to Sorrow, and to Toil, we live;
Rest to our Labour Death alone can give;
And yet amid the Cares our Lives annoy,
- 235 The Gods will grant some Intervals of Joy :
But how degenerate is the human State !
Virtue no more distinguishes the Great ;
No safe Reception shall the Stranger find ;
Nor shall the Ties of Blood, or Friendship, bind ;
- 240 Nor shall the Parent, when his Sons are nigh,
Look with the Fondness of a Parent's Eye ;
Nor to the Sire the Son Obedience pay ;
Nor look with Rev'rence on the Locks of Grey,

But,

While wretched Men, abandon'd to their Grief,
Sink in their Sorrows, hopeless of Relief.

260 While now my Fable from the Birds I bring,
To the great Rulers of the Earth I sing.

High in the Clouds a mighty Bird of Prey
Bore a melodious Nightingale away;
And to the Captive, shiv'ring in Despair,

265 Thus, cruel, spoke the Tyrant of the Air.
Why mourns the Wretch in my superior Pow'r?
Thy Voice avails not in the ravish'd Hour;
Vain are thy Crys; at my despotic Will,
Or I can set thee free, or I can kill.

270 Unwisely who provokes his abler Foe,
Conquest still flies him, and he strives for Woe.

Thus

But, oh! regardless of the Pow'rs divine,

Wise ~~But~~ Taunts shall load his Life's Decline. 245

Revenge and Rapine shall Respect command,

The pious, just, and good, neglected stand.

The wicked shall the better Man distress,

The righteous suffer, and without Redress;

Strict Honesty, and naked Truth, shall fail, 250

The perjur'd Villain, in his Arts, prevail.

Hence Envy shall, unseen, exert her Voice,

Attend the wretched, and in Ill rejoice.

Justice and *Modesty* at length do fly,

Rob'd their fair Limbs in white, and gain the Sky; 255

From the wide Earth they reach the blest'd Abodes,

And join the grand Assembly of the Gods;

While

Thus spake th' Enflaver with insulting Pride

Oh! *Perſe*, Juſtice ever be thy Guide;

May Malice never gain upon thy Will,

Malice that makes the Wretch more wretched ſtill. 275

The good Man, injur'd, to Revenge is ſlow,

To him the Vengeance is the greater Woe.

Ever will all injurious Courſes fail,

And Juſtice ever over Wrongs prevail;

Right will take Place at laſt, by fit Degrees; 280

This Truth the Fool by ſad Experience ſees.

When Suits commence, diſhoneſt Strife the Cauſe,

Faith violated, and the Breach of Laws,

Enſue; the Cry of Juſtice haunt the Judge,

Of Bribes the Glutton, and of Sin the Drudge. 285

Through

Thro Citys then the holy Dæmon runs,
Unseen, and mourns the Manners of their Sons,
Dispersing Evils, to reward the Crimes
Of those who banish Justice from the Times.

- 290 Is there a Man whom incorrupt we call,
Who fits alike unprejudic'd to all,
By him the City flourishes in Peace,
Her Borders lengthen, and her Sons increase;
From him far-seeing *Jove* will drive afar
295 All civil Discord, and the Rage of War.
No Days of Famine to the Righteous fall,
But all is Plenty, and delightful all;
Nature indulgent o'er their Land is seen,
With Oaks high tow'ring are their Mountains green,
With

With heavy Maſt their Arms diffuſive bow, 300

While from their Trunks rich Streams of Honey flow;

Of Flocks untainted are their Paſtures full,

Which flowly ſtrut beneath their Weight of Wool;

And Sons are born the Likeneſs of their Sire,

The Fruits of Virtue, and a chaſt Deſire : 305

O'er the wide Seas for Wealth they need not roam,

Many, and laſting, are their Joys at Home.

Not thus the wicked, who in 'til delight,

Whoſe daily Acts pervert the Rules of Right;

To theſe the wiſe Diſpoſer, *Jove*, ordains 310

Repeated Loſſes, and a World of Pains.

Famines, and Plagues, are, unexpected, nigh;

Their Wives are barren, and their Kindred dy;

Numbers of these at once are sweep'd away;

315 And Ships of Wealth become the Ocean's Prey.

One Sinner oft' provokes th'Avenger's Hand,

And often one Man's Crimes destroy a Land.

Exactly mark, ye Rulers of Mankind,

The Ways of Truth, nor be to Justice blind;

320 Consider, all ye do, and all ye say,

The holy Dæmons to their God convey,

Aerial Spirits, by great *Jove* design'd,

To be on Earth the Guardians of Mankind,

Invisible to mortal Eyes they go,

325 And mark our Actions, good; or bad, below;

Th' immortal Spys with watchful Care preside,

And thrice ten thousand round their Charges glide.

Justice

And lo! the Eye of *Jove*, that all Things knows,
Can, when he will, the Heart of Man disclose:

Open the guilty Bosom all within,

345 And trace the infant Thoughts of future Sin.

Oh! when I hear the upright Man complain,

And, by his Injurys, the Judge arraign;

If to be wicked is to find Success,

I cry, and to be just to meet Distress,

350 May I nor mine the righteous Path pursue,

But Int'rest only ever keep in View:

But by Reflection better taught, I find

We see the present, to the future blind.

Trust to the Will of *Jove*, and wait the End,

355 And Good shall always your good Acts attend.

These

370 His House's Honour dayly shall decline :

Fair flourish shall the Just from Line to Line

Oh! *Perfes*, foolish *Perfes*, bow thine Ear,

To the good Counfels of a Soul sincere.

To Wickedness the Road is quickly found

375 Short is the Way, and on an easy Ground.

The Paths of Virtue must be reach'd by Toil,

Arduous, and long, and on a rugged Soil,

Thorny the Gate, but when the Top you gain,

Fair is the future, and the Prospect plain.

380 Far does the Man all other Men excel,

Who, from his Wisdom, thinks in all Things well,

Wifely confid'ring, to himself a Friend,

All for the present best, and for the End ;

Nor is the Man without his Share of Pluck,
 Who well the Dictates of the wife obeys; 385
 But he that is not wife himself, nor can
 Hearken to Wisdom, is a useless Man.

Ever observe, *Perſes*, of Birth divine,•
 My Precepts, and the Profit shall be thine,
 Then Famine always shall avoid thy Door, 390
 And *Ceres*, fair wreath'd Goddess, bless thy Store.
 The slothful Wretch, who lives from Labour free,
 Like Drones, the Robbers of the painful Bee,
 Has always Men, and Gods, alike his Foes;
 Him Famine follows with her Train of Woes. 395
 With chearful Zeal your mod'rate Toils pursue,
 That your full Barns you may in Season view.

The

The Man industrious Stranger is to Need,
A thousand Flocks his fertile Pastures feed;
400 As with the Drone with him it will not prove,
Him Men and Gods behold with Eyes of Love.
To care and labour think it no Disgrace,
False Pride! the Portion of the fluggard Race;
The slothful Man, who never work'd before,
405 Shall gaze with Envy on thy growing Store,,
Like thee to flourish, he will spare no Pains;
For lo! the rich Virtue and Glory gains.
Strictly observe the wholesome Rules I give,
And, blest'd in all, thou like'a God shalt live.
410 Ne'er to thy Neighbour's Goods extend thy Cares,
Nor be neglectful of thy own Affairs.

Let

Let no degenerate Shame debase thy Mind,
 Shame that is never to the needy kind ;
 The Man that has it will continue poor ;
 He must be bold that would enlarge his Store . 415
 But ravish not, (depending on thy Might,
 Injurious to thy self,) another's Right.
 Who, or by open Force, or secret Stealth,
 Or perjur'd Wiles, amasses Heaps of Wealth,
 Such many are, whom Thirst of Gain betrays, 420
 The Gods, all seeing, shall o'ercloud his Days ;
 His Wife, his Children, and his Friends, shall dy,
 And, like a Dream, his ill got Riches fly.
 Nor less, or to insult the Supplyant's Crys,
 The Guilt, or break thro hospitable Tys. 425

- Is there who, by incestuous Passion led,
 Pollutes, with Joys unclean, his Brother's Bed,
 Or who, regardless of his tender Trust,
 To the poor helpless Orphan proves unjust,
 430 Or, when the Father's fatal Day appears,
 His Body bending, thro the Weight of Years,
 A Son who views him with undutious Eyes,
 And Words of Comfort to his Age denys,
 Great *Jove*, vindictive, sees the impious Train.
 435 And, equal to their Crimes, inflicts a Pain.

These Precepts be thy Guide thro Life to steer: }
 Next learn the Gods immortal to revere; }
 With unpolluted Hands, and Heart sincere, }

Let

Let from your Herd, or Flock, an Off'ring rise;	}	440
Of the pure Victim burn the white fat Thighs;		
And to your Wealth confine the Sacrifice.		

Let the rich Fumes of od'rous Incense fly,
 A grateful Savour, to the Pow'rs on high;
 The due Libation nor neglect to pay,
 When Ev'ning closes, or when dawns the Day . 445
 Then shall thy Work, the Gods thy Friends, succeed;
 Then may you purchase Farms, nor sell thro' Need.

Enjoy thy Riches with a lib'ral Soul,
 Plenteous the Feast, and smiling be the Bowl;
 No Friend forget, nor entertain thy Foe, 450
 Nor let thy Neighbour uninvited go.

Happy the Man, with Peace his Days are crown'd
Whose House an honest Neighbourhood surrounds;
Of foreign Harms he never sleeps afraid,
455 They, always ready, bring their willing Aid;
Chearful, should he some busy Pressure feel,
They lend an Aid beyond a Kindred's Zeal;
They never will conspire to blast his Fame,
Secure he walks, unfully'd his good Name:
460 Unhappy Man, whom Neighbours ill surround,
His Oxen dy off' by a treach'rous Wound.
Whate'er you borrow of your Neighbour's Store,
Return the same in Weight, if able more;
So to your self will you secure a Friend;
465 He never after will refuse to lend.

What-

Whatever by dishonest Means you gain,

You purchase an Equivalent of Pain.

To all a Love for Love return : contend

In virtuous Acts to emulate your Friend.

Be to the good thy Favours unconfin'd ;

470

Neglect a fordid, and ingrateful, Mind.

From all the generous a Respect command,

While none regard the base ungiuing Hand :

The Man who gives from an unbounded Breast,

Tho large the Bounty, in himself is blest'd :

475

Who ravishes another's Right shall find,

Tho small the Prey, a deadly Sting behind.

Content, and honestly, enjoy your Lot,

And often add to that already got ;

From

480 From little oft' repeated much will rise,
And, of thy Toil the Fruits, salute thine Eyes.
How sweet at home to have what Life demands,
The just Reward of our industrious Hands,
To view our Neighbour's Bliss without Desire,
85 To dread not Famine, with her Aspect dire !
Be these thy Thoughts, to these thy Heart incline,
And lo ! these Blessings shall be surely thine.

When at your Board your faithful Friend you greet.
Without Reserve, and lib'ral, be the Treat :
490 To stint the Wine, a frugal Husband shows,
When from the Middle of the Cask it flows.
Do not, by Mirth betray'd, your Brother trust,
Without a Witness, he may prove unjust :

Alike

e it is unsafe for Men to be,
With some too diffident, with some too free. 495

Let not a Woman steal your Heart away,
By tender Looks, and her Apparel gav;
When your Abode she languishing enquires
Command your Heart, and quench the kindling Fires
If Love she vows, 'tis Madness to believe, 500

Turn from the Thief, she charms but to deceive
Who does too rashly in a Woman trust,
Too late will find the Wanton prove unjust
Take a chaste Matron, Partner of your Breast,
Contented live, of her alone possess'd; 505

Then shall you number many Days in Peace,
And, with your Children, see your Wealth encrease;

Then

Then shall a duteous careful Heir survive,

To keep the Honour of the House alive.

510 If large Possessions are, in Life, thy View,

These Precepts, with assiduous Care, pursue.

The End of the first BOOK.



NOTES

N O T E S

T O T H E

WORKS *and* DAYS.

B O O K I.

N O T E S
TO THE
WORKS *and* DAYS.

BOOK I

I.

THE Scholiast *Tzetzes* tells us, this Poem was first called *the Works and Days*. of HESIOD, to distinguish it from another, on the same Subject, and of the same Title, wrote by *Orpheus*. How much this may be depended on I cannot say; but *Fabricius* assures Us, from *Pliny*, Book 18, Chap. 25, that *Hesiod* was the first who layed down Rules for Agriculture. It is certain that, of all the Pieces of this Nature which were before *Virgil*, and extant in his Days, this was most esteemed by him, otherwise he would not have shewed that Respect to our Author which he does quite thro his *Georgic*. In one Place he

proposes him as a Pattern in that great Work
where, addressing to his Country, he says,

— *tibi Res antiquæ Laudis et Artis*
Ingredior, sanctos ausus recludere Fontes,
Afræumque cano, Romana per Oppida, Carmen.

Lib. 2.

For thee my tuneful Accents will I raise,
And treat of Arts disclos'd in antient Days,
Once more unlock for thee the sacred Spring,
And old African Verse, in Roman Citys, sing

Dryden

He begins the *Georgic* with an Explanation of
the Title of the *Works* and *Days*.

Quid faciat latas Segetes, quo Sidere Terram
Vertere, &c.

What makes a plenteous Harvest, when to turn
The fruitful Soil, and when to sow the Corn;

Dryden.

for

WORKS and DAYS. BOOK I. 109

by *Works* is meant the Art of Agriculture, and by *Days* the proper Seasons for Work. See farther in my *Discourse on the Writings of Hesiod*.

2.

1. Sing, *Muses*, sing, from the Pierian Grove.

Aristarchus, and some others, are for having this Exordium left out, as not a Part of the Poem. *Praxiphanes*, a Scholar of *Theophrastus*, says he had a Copy which begun from this Verse,

As here on Earth we tread the Maze of Life.

The Reason which *Proclus* assigns for it not being wrote by *Hesiod* is, that he who begun his *Theogony* with an Invocation to the Muses from *Helicon*, and who was himself brought up at the Foot of that Mountain, would never call on the *Pierian* Muses. A weak Objection, and unworthy the Name of a Critic! the Distinction is as follows. The Muses are say'd to be the Daughters of *Jove*, that is, of that Powr by which we are enabled to perform. *Pieria* is say'd to be the Birth-place of the Muses, and the Seat of *Jove*, that is, the Mind, whence all our Conceptions arise. *Helicon* is a Place of Residence to the Muses, where they celebrate the Praises of their Father, and introduce into the Knowledge of Antiquity. In this Verse *Hesiod* instructs his Brother in the Art
of

of Tillage, and Morality, all which Doctrines proceed from his own Experience, his own natural Sentiments, and therefore he invokes the Muses from *Pieria*; his Account of *the Generation of the Gods*, being received, partly from Books, and partly from oral Tradition, he invokes them from *Helicon*. *Tzetx*. Here the Scholiast talks as if he did not doubt these Lines being genuine.

3.

- 13 *With Ease he clouds the brightest Name in Night,
And calls the meanest to the fairest Light.*

Here the Poet in a pious, as well as beautiful, Manner, expresses the absolute Powr of the Supreme Being; what can be more proper than to remind *Perses* of an omniscient and omnipotent God, and, as afterwards, to invoke his Assistance to direct his Judgements with all Justice? This must consequently cause a Reflection in him, for whose Use the Poem seems to be wrote. This Exordium was certainly admired by *Horace*, who, in one of his Odes, has elegantly translated this Part of it.

Valet ima Summis

Mutare, et Insignem attenuat, Deus,

Obscura promens.

Tho

Tho I must own, after all, what *Pausanias* says, in his *Bæotics*, that this Beginning was not in the Copy he saw in Lead, is a great Argument against those who think it of *Hesiod*: and *Plutarch* likewise, in his *Symposiacs*, begins this Poem according to *Pausania*

4.

23 *As here on Earth we tread the Maze of Life,*
The Mind's divided in a double Strife.

The Words of *Hesiod* are these; *there is not one Kind of Contention only on Earth, but there are two, which divide the Mind.* In the *Theogony* he makes but one *Contention*, and that sprung from *Night*, soon after the Birth of the Fates, and other evil Deitys, which are of the same Parent. From *Contention* sprung all that is hurtful to Gods and Men, as *Plagues, Wars, secret Bloodshed, Slander, &c.* No better Moral can be drawn from this Allegory than in these Words from our sacred Writings; *Men love Darkness better than Light, because their Deeds are evil.* The second *Contention Emulation*, which was *planted in the Womb of Earth* by *Jove*, must be after the Invention of Arts, for before was no Room for *Emulation*. The *Contention* first mentioned was before the Wars of the Gyants. Of that see farther in the Notes to the *Theogony*.

Which

5.

- 29 *Which, by the Laws of arbitrary Fate,
We follow, tho by Nature taught to hate.*

The Truth of this will plainly appear, when we consider the Necessity of many of our Actions, which, tho involuntary, are rendered necessary by the Cause; by involuntary, I do not mean without the Consent of the Will, because it is certain that must precede the Action, but what we had rather we had no Occasion to do.

6.

- 43 *The Artist envys what the Artist gains.*

Hear *Plato* on this Passage: his Words are these. *And so it is necessary, says Hesiod, or according to Hesiod, it should be among all of the same Profession, that they may be filled with Envy, and Contention.* *Plato* certainly mistakes the Poet in this, when he imagines *Hesiod* thinks it absolutely necessary for the better Government of the World. All that he means is, he finds it so in Nature; and, from our Appetites natural to us, we cannot avoid it. The rest of the Note by Mr. *Theobald*. *Aristotle* in his second Book of Rhetoric, in the Chapter on Envy, quotes this Passage of *Hesiod*, tho he does not name the Author with this Introduction, *because Men contend for their*

our's Sake, with their Rivals, and with all
who have Passions and Desires like themselves,
there is a Necessity that they must envy such;
hence it has been said, Κὸι Κεχαμεὺς Κεχαμεὶ κατέει-

7

55 Not as of late, when we divided Lands.

The Sin of *Perfer* was reckoned, by the Ancients,
one of the most heinous. *Seneca* begs he may
know to divide with his Brother; as if he esteemed
it one of the most necessary Dutys of Man. This
Custom of dividing the Father's Patrimony, by
Lot, among all the Children, is, likewise, alluded
to in the *Odysses* of *Homer*, Book 14.

8.

59 Fools, blind to Truth! nor knows their cr-
ring Soul

How much the Half is better than the Whole.

What a noble Triumph is this over the Avarice,
and Injustice, of his Brother, and the Partiality of
the Judges! How much like a Philosopher is this
Greatness of Soul, in his Contempt of ill got
Riches! What a Conquest has he gained, tho he
lost the Cause, and suffered by the Wickedness of
his Adversary! He not only shews himself a happy
Man, but reaches him by whom he is most injured
to be so too. I have taken the Liberty to add this

N

Line,

Line, which is not in the Original, as an Explanation of this famous Passage of our Poet, which, and no other, I am certain must be his Meaning;

How bless'd the frugal, and an honest, Beard.

The Μαλαχην and 'Ασφοδέλος, the first of which we generally render, in *English*, the Mallows, and the latter the Daffodil, the Names of which I have not translated, being of no Consequence to the Beauty of this Passage, *Plutarch*, in his *Banquet of the seven wise Men*, commends as the wholesomest of Herbs; he mentions the Ἀνθέρικος, which *Le Clerc* tells us is a Part of the 'Ασφοδέλος: the same Critic also observes, from *Scaliger*, that it appears from this Verse the Antients did eat the Daffodil, or 'Ασφοδέλος. See in the *Discourses on the Life and Writings* of our Poet.

9.

67 *They soon the Rudder o'er the Smoke would lay.*

What the Poet means by this, and the preceding Lines, is, if we knew how few Things are necessary for the Support of Life, we should not be so solicitous about it as we are; we should not spend so much Time in Agriculture, and Navigation, as we do. This Expression of laying the Rudder over the Smoke alludes to the Custom of laying it to harden over the Smoke at those Times in which they did not use it. Says *Grævius*, on this Verse, it was customary to hang the Rudder in the
Smoke,

Smoke, when the Season for sailing was passed; by which they believed they were preserved from rotting, and kept solid till the next Season. This we find likewise among the Precepts in the second Book of this Poem:

And o'er the Smoke the well made Rudder lay.

V. 327.

Which Rule also *Virgil* has layed down in his *Georgic*, in his Direction for Tools of Husbandry:

Et suspensa Focis exploret Robora Fumus.

Lib. 1.

10.

69 *This Sense to Man the King of Gods denys,
In Wrath to him who daring rob'd the Skys.*

Hear the Scholiast on this Passage, on the Invention of Arts: Men, says he, were at first simple and unexperienced; the Art of Agriculture, and all other, were entirely unknown; they knew not Diseases, nor the Pangs of Death; when they dyed, they expired on the Ground as if they knew not what they suffered. • They enjoyed the Fruits of the Earth in common among them. Then were no Ruler for all were Lords of themselves: but when they grew Περωνθεστροι, which is the Signification of PROMETHEUS, more cunning, more apt, they lost their primitive Temperance,

and consequently their Serenity. Then the Use of Fire was discovered, which was the Source of all mechanical Arts. *Tzetæ.*

I I.

71 *Dread Ills the God prepar'd, unknown before;
And the stol'n Fire back to the Skys he bore.*

It is beyond Dispute, that with the Invention and Improvement of Arts the Luxury of Men increased, and that Diseases were the Effects of Luxury.

And the stol'n Fire back to the Skys he bore.

This Passage of the Fable most of the Commentators have left untouched, as not knowing what to make of it. I think it must allude to the Decay of Arts and Sciences; which the succeeding Verse will farther explain.

I 2.

73 *But from Prometheus 'twas conceal'd in vain.*

By *Prometheus* is surely meant, as before, Προμηθεύς, *wiser Men*, who were as forward to recover, or revive, lost Arts, as to invent new.

13.

77. Son of Japetus.

See the *Theogony*.

14.

110. *Around her Person lo! the Diamonds shine.*

* *The Original is Ορμυς χρυσεύς ἐσσαν χερσίν. They placed about her Body Ornaments of Gold. A strict Regard ought always to be payed to the original Meaning of an antient Author; if a Liberty is took, by the Translutor, for the better embellishing the Poem, it is proper to have a Remark on that Occasion. The Danger arising from such an Omission is, that the Reader who depends on the Translation may be misled in Facts; as from this Passage he would take it for granted Diamonds were in the Days of Hesiod, which does not appear from Ορμυς χρυσεύς. This Observation will be good in greater Points. ** How far I may be indulged in the Liberty I have taken with this Passage I know not; but I am sure this Part of her Dress contributes more towards the Beauty of the whole than a golden Necklace, which *Valla* has given her in his following Translation;

A'rea candenti posuere Monilia Collo.

15. *The*

15.

- 117 *The finish'd Maid the Gods Pandora call,
Because a Tribute she receiv'd from all.*

To pass over the poetical Beauty of this Allegory, let us come to the Explication of it. To punish the Crime of *Prometheus*, *Jupiter* sends a Woman on Earth. How agreeable in the whole is the Story conducted! *Vulcan* first molds her to Form; that is after the Use of Fire was found out, of which *Vulcan* is called the God, by Art Men begun to embellish the Works of Nature; then all the inferior Arts, which are meant by the other Deities, conspire to render the Beautys of Nature still more charming. By these Means the Desires of Men grew stronger and impetuous, and plunged them on to such excessive Indulgence of their Senses, as brought on them the Miserys the Poet afterwards mentions.

16.

- 121 *When the great Sire of Gods beheld the Fair;*
The fatal Guile, th' inevitable Snare,
Hermes he bids to Epimetheus bear.

How

How admirable is the Fable continued ! Here is a Virgin made of all the Charms of Art and Nature, to captivate the Eyes, and endued with all the Cunning of the Sex to gain on the Heart, for that is the Meaning of her being sent by *Hermes*. Thus formed, *παν δωρον*, *having received a Tribute from all the Gods* to compleat her, well may the Poet call her *δολον αμνηχανον*, *a Temptation that no Art can withstand*. Here *Prometheus*, that is the wise Man, who foresees the Event of Things, warns his Brother *Epimetheus*, that is the Man who is wise too late, to avoid the Sight of such an Assemblage of Graces. Of *Japetus*, *Prometheus*, &c. and the Deitys here mentioned, see farther in the *Theogony*.

17.

136. — *in her Hand the Nymph a Casket bears.*

Pandora's Box may properly be took in the same mystical Sense with the Apple in the Book of *Genesis*; and in that Light the Moral will appear without any Difficulty.

18.

142 *And now unnumber'd Woes o'er Mortals reign,
like infected is the Land, and Main.*

With

With what a sorrowful Solemnity these Lines run, answerable to the Sense contained in them!

Ἀλλὰ δὲ μύρια λυγρὰ κατ' αἰθρώπῃς ἀ' ἀλπταί·

Πλεῖν μὲν γὰρ γυναικῶν, πλεῖν δὲ θανάσσει.

Some think the Story of *Pandora*, and the Account we have from *Moses* of the Fall of Man, were took from the same Tradition. The Curse indeed pronounced against *Adam*, in the third Chapter of *Genesis*, is the same with this in the Effect; but what Weight this Imagination may carry with it I shall not undertake to determine. This Story is imitated, and in several Lines translated, by *Quillet* in his *Callipædia*, and by the late Dr. *Tarnell*, in his Poem called *the Rise of Women*.

19.

150 *Soon as the deathless Gods were born.*

See Notes to *the Generation of the Gods*.

20.

154 *Men spent a Life like Gods in Saturn's Reign.*

It is certain from this Passage that, according to the System of our Author, in this Poem, the Golden Age preceded the Creation of Woman, she being sent by *Jupiter*, who had then the Government of Heaven. And agreeable to this is the Description
of

the Disposers of Riches, would be sufficient to induce them to good Actions. The making them the Instruments of Providence, to reward Men according to their Merits to each other, in this Life, is a Doctrine so amiable, that, if the Truth of it cannot be proved, it ought never to be publicly argued against. Here the Poet endeavours to deter his Brother from any future Injustice, by telling him all his Actions are recorded, and that according to their Merits he shall be rewarded.

22.

177 *Nature grows weaker than she was before.*

Men of the former Age were made of the Earth, and the first Elements, therefore more strong of Body than these of a mixed Seed. The Word *φυν*, here made Use of for *Nature*, is a Metaphor taken from Trees and Plants. The Verb is *φυω*, *to plant*, &c. *Τζετζ*. Not much unlike this is the Account we have from *Moses* of the different Generations of Man in earlier Times.

23.

198 *Potent in Arms, and dreadful at the Spear.*

All the Commentators I ever saw seem to have entirely mistook the Sense of this Line; nor have
Vanu

Valla and *Frisius* entered into the Meaning of the Poet in their Translations: the first translates *Εκ μελιᾶν*

————— ‘*Dryadumque creata*

Sanguine —————

sprung from the Blood of the *Dryads*, or Wood Nymphs: and *Frisius* has it *Quercubus ex duris*, from hard Oaks. I shall use the Comment which Mr. *Theobald* has furnished me with on this Occasion; and in the same Words in which he gave it to me.

Ζεὺς δὲ πατὴρ τέλειτον ἄλλο γένος μερόπων ἀνθρώπων

Κάλχειον ποίησ', ἐκ ἀργυρῷ ἑδὲν ὀργῶν,

Ἐκ μελιᾶν, δεινὸν τε καὶ ὀμβρῶν οἶσιν Ἀρηος

Ἔργ' ἔμελε σονέεντα καὶ ὕβριες.

I think I may venture to affirm, from the Comments they have given of it, that none of all the *Greek* Commentators rightly understood this Passage. I believe I may say the same of the *Latin* Critics: *Grævius*, *Le Clerc*, and *Heinsius*, have passed the Difficulty over in Silence. *Schrevelius* falls into the Interpretation of the *Greek* Scholiasts; and *Guierus*, it is plain, saw Nothing of what I apprehend to be the Meaning of the Poet; because he makes an Alteration of the Text itself, changing *ἐκ μελιᾶν* into *ἐκ τῆ μελῆς*, *absonum*,

inordinatum; this too he borrows from one of the Conjectures of *Tzetzes*, who first together with *Moscopolus*, and *Proclus*, tells us that by *κμελιάν*, for they all make but one Word of it, the Poet intends to inform us, that this Race was made out of Ashentrees; that is to say, of a firm and unperishable Male: but was the same Generation *brass* and *wooden* too? It might much more reasonably been called the Wooden Age, if *Jupiter* had formed the People out of Trees. *Hesiod*, I am persuaded, had no Thought of obtruding such a Generation on us: besides, as neither in the Description of the Golden, or Silver, Age, the Poet has given us any Account of what Materials the Men were formed, why should he do it here? In short, let us rectify the Pointing of the whole Passage, and take the Context along with us, and a very little Sagacity, I hope, will restore us the Author's true Meaning. I have a great Suspicion the Verses ought to be pointed thus;

Ζεύς δὲ πατὴρ τέλειτ' ἄλλο γένος μερόπων ἀνθρώπων

Κάλχεον ποιήσ', ἐκ ἀργύρου ἑδὲν ὀμφίον,

Ἐκ μελιάων δεινόν τε καὶ ὀμβρῆμον, οἷσιν Ἄρῃος

Ἔργ' ἐμελε σπονδόντα καὶ ὕβριες.

So Ἐκ μελιάων δεινόν τε καὶ ὀμβρῆμον will be *potent and dreadful at the Spear*. Ἐκ μελιάων is the Doric Genitive, instead of ἐκ μελιων. Μελία is not only the *Ash-tree*, but is metaphorically used, by *Homer*,

mer, and the other Poets, for the Spear: so *Iliad* 2, in the Description of the *Abantes*.

Ἵτωδ' ἀμ' Ἀβαντες ἔπιντο θοοὶ ὀπίθεν κρούωντες,
 Αἰκμῆται, μεμῶνται ὀρεκτῆσι μελήϊσι
 Θωρηχες ῥήξεν δνίων ἀμφι σήθεσσι.

[*Hair,*
Down their broad Shoulders falls a Length of
Their Hands dismiss not the long Lance in Air;
But with protended Spears, in fighting Fields,
Pierce the tough Corsets, and the brasen Shields.

Pope.

The Scholiast on the Place explains μελήϊσι by the Words Δέξασιν ἀπὸ μελίσσι ζύλων γαρομένοισι *Spears made out of the Ash-tree*: so, in our Poet, ἐκ μελίσσιν δεινὸν I take to be no more than διὰ τῶν μελίσσιν, or παῖς μελίσσιν δεινὸν, *terrible with Spears*. Both the Prepositions are indifferently used, in the same Manner, by the best Prose Writers, as well as the Poets: so in *Thucyd.* we have ἐκ τῶν ὀπλῶν for διὰ τῶν ὀπλῶν, *by Force of Arms*. It may not be unworthy a Remark, and to strengthen this Conjecture, that *Ovid*, who had an Eye on *Hesiod*, in the Description of the four Ages, soon as he names the Brasen Age, likewise distinguishes it by this Propensity to Arms.

Tertia

*Tertia post illas successit aenea Proles,
Savior Ingeniis, et ad horrida promptior Arma.*

24.

On the crude Flesh of Beasts, they feed, alone.

Here the Poet, speaking of the Giant Race, says *οὐδὲ π σίτου καὶ κρέατος*, of which *Schrevelius*, *Tzetzes*, and other Commentators, say, they fed not on Bread, or Meat dressed, but tore and eat the Limbs of Beasts.

25.

202 *Their Houses Brass, of Brass the warlike Blade*

That there was a 'Time when brazen Arms were used we may learn from *Plutarch*, who tells us, when *Cimon*, the Son of *Miltiades*, carried the Bones of *Theseus*, from the Isle of *Scyros*, to *Athens*, he found interred with him a Sword, and the Head of a Spear, made of Brass.

Pausanias, who mentions this Fact, tells us, that Iron was then begun to be used in War; but for brazen Arms in heroical Times, he gives the Instances of *Pylander's* Ax, and the Dart of *Meriones*, both from *Homer*. He likewise alledges the Authority of the Spear of *Achilles* preserved in the Temple

Temple of *Minerva* at *Phaselis*, and the Sword of *Memnon*, all of Brass, in the Temple of *Æsculapius* in *Nicomedia*. *Lucretius* is a Voucher, almost in the Words of our Author, for the Antiquity and Use of Brass before that of Iron.

*Posterius Ferri Vis est Ærisque reperta,
Sed prius Æris erat, quam Ferri, cognitus Usus.*

The Remarks from *Pausanias*, and *Lucretius*, are by Mr. *Theobald*. See farther in the Observation on Line 253 of the *Theogony*.

26.

210 *To these a fourth, a better Race, succeeds,
Of godlike Heros, fam'd for martial Deeds.*

Exactly the same is the Distinction *Moses* makes in *Genesis*, says he, *there were Giants in the Earth in those Days*; and also after that, *when the Sons of God came in unto the Daughters of Men, and they bare Children to them; the same became mighty Men, which were, of old, Men of Renown.*

Chap. 6. Ver. 4.

Here are plainly the Age of Giants, and the Heros.

27. *There*

222 *There in the Islands of the Bless'd they find
All that contributes to the Calm of Mind.*

The *Fortunate Islands*, by the *Greeks* thought to be the Seats of good Men, *Homer*, *Lycophron*, *Plutarch*, *Philostratus*, and *Dion*, as well as *Hesiod*, have mentioned, and unanimously agree, that they are fragrant fruitful Fields, and Meadows, as lovely to the Eye as the Mind of Man can imagine. *Tzetzes*. Agreeable to this is the Beginning of that beautiful Description of *Elizium* in the *Æneis* of *Virgil*,

*Devenere Locos lætos, et amœna Vireta
Fortunatorum Nemorum, Sedesque beatas.*

Lib. 6.

————— *They took their Way,
Where long extended Plains of Pleasure lay;
The blissful Seats of happy Souls below.*

Dryden.

Pindar, in his second *Olympic*, comes nearer to our Poet, in his Description of those Seats of the Happy.

— ἑρδαι

—, — ἐνθα μακάρων

Νέστον Ὀκεανίδης

Αὔραι ὠκυπέσσιν.

Where the Gales, from the Ocean, breathe thro the Island of the blessed. I must here observe that *Homer*, in his Account of *Elizium*, judged very wrong, when he made *Achilles* say to *Ulysses*, *he would rather serve the poorest on Earth, than rule over the departed.* *Od. B. 11.* Speaking thus dreadfully of a future State, and of the happiest Condition of it, is no Encouragement to the living.

28.

223 *Where Saturn reigns.*

The Original of this is omitted in many Editions, but *Grævius* is for restoring it from a Manuscript he had seen.

29.

226 *O! would I had my Hours of Life began
Before this fifth, this sinful, Race of Man.*

Here he cannot mention the Vices of his Age without shewing the utmost Detestation to them. We see the same Purity of Manners, the same Air of Piety, running thro all his Works. See the *Life*.

30.

238 *No safe Reception shall the Stranger find.*

This Passage *Ovid* has beautyfully translated in his *Metamorphoses*; and indeed several Parts of *Hesiod* are well improved by that fine Poet. In the Division of the Ages he differs from our Author, and of five makes but four. * *It is the Opinion of some, that it would have been better, if Ovid had payed as great a Regard to the historical Relations, as to the poetical Beautys, of those whom he imitates.* *

31.

260 *While now my Fable from the Birds I bring,
To the great Rulers of the Earth I sing.*

Here the Poet likens himself to the Nightingale, and the Judges to the Birds of Prey. *Tzet.* This Observation is throly confirmed by his directing his Discourse to his Brother, immediately after the End of the Fable. Tho this Transition, from the five Ages to the Fable of the Hawk and the Nightingale, seems abrupt at first Sight, yet, on mature Consideration, we may well reconcile it to Propriety. The main End of his Work is to lay down fit Rules for Husbandry, &c. but, as a necessary Preliminary to that Knowledge, he tells his Brother,

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ther, he should first learn to be good. He first shews how Virtue was esteemed by the Gods, and Vice detested, in every Age; and then lays down the best of moral Precepts, shewing what Happiness attends the good, and what Miserys the wicked, in this Life, from Arguments deduced from the Laws of Nature. The remaining Part of this Book contains a beautiful, tho small, Body of moral Philosophy.

32.

308 *Not thus the wicked.*

By this Antithesis how lively is the State of the righteous represented! This it is gives such a Beauty to the first and thirty seventh *Psalms*, where the natural State of the just and unjust is truly described, and in many Circumstances like this of our Poet.

33.

317 *And often one Man's Crimes destroy a Land.*

Examples of this may be found in History. When a Vengeance of this Kind happens, the Execution of it depends on the Degree of the Person guilty, and the Nature of the Crime committed, and against whom; as that of *Paris*, who was the Son of a powerful Prince, and who, in breaking the Laws of Hospitality, offended a powerful People, by which he involved his Country in Ruin.

34.

- 318 *Exactly mark, ye Rulers of Mankind,
The Ways of Truth, nor be to Justice blind.*

He now turns the Discourse from his Brother to the Judges, by whom likewise he had been injured. He exhorts them to the Pursuit of Justice, on these two Considerations; first, because the wicked Man who plots the Destruction of another, at the same Time works his own Unhappyness; and secondly, because the Gods are not only conscious of all our Actions, but our very Thoughts.

35.

- 322 *Aerial Spirits.*

This Repetition of the Circumspection of the guardian Angels, and the Punishment of the unrighteous, is to keep the Crime, of which they were guilty, fresh in the Memory of his Brother and the Judges. Repetitions of this Nature are frequent in the *Greek* Poets, and more particularly in *Homer* than any other.

36.

- 333 *And urge the Punishment their Crimes demand.*

The

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The Original has it, that *Justice* reminds *Jove* of human Wickedness, and solicits him *that the People may be punished for the Offences of their Rulers.*

————— ὅφρ' ἀποτίσῃ

Δῆμους ἀπαδάλιας βαβυλίων —————

The *Greek* Commentators are all satisfied with this Sense. Monsieur *Le Clerc* indeed reasonably objects, that if the Goddess, who presides over Justice, obtains, that the Publick should suffer for the Crimes of their Rulers, which they dislike and condemn, where is the Justice of it? He quotes the well known Axiom of HORACE, *Delirant Reges, plectuntur Achivi*; and refers us to a foregoing Passage of our own Author, in which he says, *a whole City is often destroyed for the Guilt of a single Person*; but it is not obvious to me that this is the Poet's Meaning. Let us examine the Sentiment with the Context, and that will best determine us in the Meaning here. *Justice*, says he, *sitting by her Father Jove, when any one wrongs her, complains of the Iniquity of Man, that the People may suffer for the Offences of their Governours; therefore, ye Governours, take Heed of pronouncing unjust Judgements, for every Man's evil Machinations fall on his own Head.* If a Man's own ill Devices fall on himself, it is most absurd for *Justice* to solicit that the Vulgar should be punished for the Crimes of their Rulers.

In

In short, tho all the Copys agree to support this Argument, the Alteration of a single Letter will give it a Turn of plain Reason, and make all the Parts consonant to each other. I propose this Change, only as a private Suspicion, because as it stands at present I am at a Loss how to satisfy myself in the Sense. I would suppose that the Author might have wrote it ;

Καὶ ῥ' ὅπ' ἂν πῖ μιν ἑὶ ἀπῆν, σκληρῶς ὀνομάζων,
 Αὐτίκα, παρ Διὶ πατρὲ καθεζομένη Κρονίῳ,
 Γηρύειτ' ἀνθρώπων ἄδικον νοόν, ὄφρ' ἀποτίσῃ
 Τῆμος ἀπαθαρλίας βασιλείων.

The only Change that is made in the Text is of Δῆμος into Τῆμος, but the Change from thence in the Sense is very strong and signal : viz. *When Justice is injured, she, sitting by Jove, immediately exclaims against human Iniquity, that he might then, or at that Instant, punish the Enormitys of the Judges : therefore, ye Judges, take Heed to be more righteous, for the Iniquity of every one falls upon his own Head.* The Words, so altered, certainly bear such a Sense ; and the Greek, I think, without any Strain of the Language, admits it. Τῆμος, then, is an Adverb of Time, which answers to ἤμος, when, the Want of which is supplied by ὅπ' ἂν, which is the same Sense with ἤμος, and by ὄφρα, and αὐτίκα, by which the Connection is entirely grammatical : and then ἀποτίσῃ
 does

does not only signify *lao*, *Pœnas do*, but likewise *punio*, *Ulcisor*, and governs an Accusative Case; as *Stephens*, and other Lexicon Writers, take Notice, and prove by Authoritys: but as I sayed before, I only submit it to Judgement. I will conclude this Remark with an Observation that will not a little strengthen it; which is, that the Sense I would give this Passage is exactly conformable to what our Poet says, but few Verses before, which are, in your Translation, these;

When Suits commence, dishonest Strife the Cause.

Faith violated, and the Breach of Laws,

Ensue; the Crys of Justice haunt the Judge.

This whole Note by Mr. *Theobald*.

37.

346 O! when I hear the upright Man complain,

Plutarch would have these Lines left out as Blasphemy, and unworthy *Hesiod*. I must beg Leave to dissent from him. The Poet here says, with the greatest Solemnity, *may I nor mine be just, if to be so is to be unfortunate, and if to be wicked is to be successful*, as we see in Life it often happens. I think he takes a bold Scope, and well solves the Objection of *Plutarch* in this Line,

Ἀλλὰ παγ' ἔγω εὐλοπα πλεῖν Διὰ περὶ κλέους.

But

But this is my Comfort, *I hope it is not by the Consent of Jove.* Tzetz.

38.

364 *Who Right espouses, thro a righteous Love, &c.*

Here the Poet has a Regard to real Merit, wisely considering that a good Act is sometimes done, and the Author of it ignorant of the Good he does, therefore consequently void of the Merit of it; as on the contrary, a Man may commit a Crime, without the Consent of his Will; and therefore guiltless.

39.

374 *To Wickedness the Road is quickly found, &c.*

The Beauty of this Passage is admirable; and it will appear the more so, when we consider the Truth of the Doctrine, in this poetical Dress. The Road to what he here calls Wickedness is soon found; that is, our Appetites are no sooner capable of enjoying their proper Objects, but such Objects are every Day presenting themselves to us; the Way to what he calls Virtue, and which is really so, is truly rugged, because we must resist the Dictates of Nature, if we consider ourselves as mere sensual Beings, and reject those Things which would give us immediate Pleasure.

40. — *Perfes,*

40.

388 ——— Perſes, of *Birth divine*.

After the Poet has endeavoured to excite his Brother to Acts of Juſtice, by moral Precepts, he reminds him of his Birth, intimating that by Acts of Virtue the Honour of a Family is ſupported. *Tzetzes*. See farther in *the Life*.

41.

416 *But raviſh not, depending on thy Might.*

How proper is this, after he had recommended Boldneſs to his Brother, leſt he ſhould miſtake that which he deſigned as an honeſt Reſolution boldly purſued, and convert the beſt Advice to the Prejudice of others!

42.

440 *Of the pure Victim burn the white fat Thighs.*

The Thighs were offered to the Gods, becauſe of the Honour due to them, thoſe Parts being of greateſt Service to Animals in walking, and generating; and thereby, ſays *Tzetzes*, they commended themſelves, and their Undertakings, to divine Protection.

We find the same Offerings ordained by the *Levitical* Laws, tho perhaps not just on the same Occasion. How near the Ceremonys agreed is uncertain; for here our Author is deficient. We find the same strict Command in *Leviticus*, that the Victim should be pure. *And if his Offering, for a Sacrifice of Peace Offering, unto the Lord, be of the Flock Male or Female, he shall offer it without Blemish.* Chap. 3. Ver. 6. There likewise the Fat, and those Parts which contribute most to Generation, are more particularly appropriated to that Use. *And he shall offer an Offering made by Fire unto the Lord; the Fat thereof, and the whole Rump, it shall he take off hard by the Back-bone; and the Fat that covereth the Inwards, and all the Fat that is on the Inwards. And the two Kidneys, and the Fat that is on them, which is by the Flanks, and the Caul above the Liver, with the Kidneys, it shall he take away. And the Priest shall burn them on the Altar; it is the Food of the Offering made by Fire, for a sweet Savour. All the Fat is the Lord's.* Ver. 9, 15, 16. And in the same Book are the Offerings of Frankincence, and Drink Offerings, instituted. In the *Iliad* of *Homer*, Book 1, the Thighs are offered to *Apollo*; as likewise in the *Odyssey* Book 21, and in several other Parts of those two Poems.

43.

[Store,
462 *Whate'er you borrow of your Neighbour's*
Return the same in Weight, if able more.

Our Author in his Rules of Morality does not recommend an Observation of the Laws only, but all that may conduce to the true Enjoyment of Life, to ourselves, our Friends, and our Neighbours; as Liberality, a particular Regard to good Men, in our Payments to return more than we borrow; none of which we are obliged to by any Laws: all this therefore must proceed from a generous Soul, from a Knowledge of the World, and a just and prudent Way of thinking. He likewise shews, that to be honest, to be liberal, is not only to indulge a noble Passion, but to be Friends to ourselves; and the Rule he lays down in one Line is enforced by the Reason in the next. What an elegant Praise is that *Tully* gives our Poet, when to commend this Passage, he uses the same Words, as near as he can, which he so much admires.

Illud Hesiodaeum laudatur a doctis, quod eadem mensurâ reddere jubet, quâ acciperis, aut etiam cumulatione, si possis.

That Passage of Hesiod is commended by Men of Learning, because he commands you never to return less than you borrow, but more, if you are able.

490 *To stint the Wine, a frugal Husband shows,
When from the Middle of the Cask it flows.*

The Reason *Tzetzes*, and some other Commentators, give for this Advice is, that Wine, when the Cask is first pierced, is small, being next the Air, and when low, troubled with Dregs; at both which Times, they say, *Hesiod* advises not to be sparing, the Wine not being of much Value; but when it is about half out it draws more pure; then is the Time to be frugal. A poor Compliment this to his Guests! If so, all his former Rules of Liberality are destroyed; but these Gentlemen must certainly mistake his Meaning. All that he would recommend is, not to let our Liberality run to Profuseness; and when the Wine is strong, not to drink to Excess, by which we become Enemys to our selves and Friends.

The End of the Notes to the first BOOK.

W O R K S

A N D

D A Y S.

B O O K II.

WORKS *and* DAYS.

BOOK II.

The ARGUMENT

*I*N this Book the Poet instructs his Countrymen in the Arts of Agriculture, and Navigation; and in the Management of the Vintage: he illustrates the Work with rural Descriptions; and concludes with several religious Precepts, founded on the Custom and Manners of his Age.

WORKS *and* DAYS.

B O O K I I.

WHEN the *Pleiades*, of *Atlas* born,
 Before the Sun's Arise illumine the Morn,
Apply the Sickle to the ripen'd Corn;
And when, attendant on the Sun's Decline,
They in the Evening ~~•~~Æther only shine,
Then is the Season to begin to plow,
To yoke the Oxen, and prepare to sow.

There

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- There is a Time when forty Days they ly,
And forty Nights, conceal'd from human Eye,
10 But in the Course of the revolving Year,
When the Swain sharps the Scythe, again appear.
This is the Rule to the laborious Swain,
Who dwells or near, or distant from, the Main,
Whether the shady Vale receives his Toil,
15 And he manures the fat, the inland, Soil.
Would you the Fruits of all your Labours see,
Or plow, or sow, or reap, still naked be;
Then shall thy Barns, by *Ceres* blest'd, appear
Full of the various Produce of the Year;
20 Nor shall the Seasons then behold thee poor,
A mean Dependant on another's Store.

Tho,

Tho, foolish *Perfes*, bending to thy Pray'rs,
 I lately hear'd thy Complaints, and eas'd thy Cares,
 On me no longer for Supplys depend,
 For I no more shall give, no more shall lend. 25
 Labour industrious if you would succeed;
 That Men should labour have the Gods decreed,
 That with our Wives and Children we may live,
 Without th'Assistance that our Neighbours give,
 That we may never know the Pain of Mind, 30
 To ask for Succour, and no Succour find.
 Twice, thrice, perhaps, they may your Wants supply;
 But constant Beggars teach them to deny;
 Then wretched may you beg, and beg again,
 And use the moving Force of Words in vain. 35

Such Ills to shun, my Counsels lay to Heart ;

Nor dread the Debtor's Chain, nor Hunger's Smart

A House, and Yoke of Oxen, first provide,

A Maid to guard your Herds, and then a Bride ;

40 The House be furnish'd as thy Need demands

Nor want to borrow from a Neighbour's Hands.

While to support your Wants abroad you roam,

Time glides away, and Work stands still at Home.

Your Bus'ness ne'er defer from Day to Day,

45 Sorrows and Poverty attend Delay ;

But lo ! the careful Man shall always find

Encrease of Wealth according 'to his Mind.

When the hot Season of the Year is o'er

That draws the toilsome Sweat from ev'ry Pore ;

When

When o'er our Heads th' abated Planet rowls

A shorter Course, and visits distant Poles;

When *Jove* descends in Showrs upon the Plains,

~~And the~~ parch'd Earth is cheer'd with plenteous Rains;

When human Bodys feel the grateful Change,

And less a Burden to themselves they range ; 55

When the tall Forest sheds her Foliage round,

And with autumnal Verdure strews the Ground,

The Bole is incorrupt, the Timber good;

Then whet the sounding Ax to fell the Wood.

Provide a Mortar three Feet deep, and strong; 60

And let the Pistil be three Cubits long.

One Foot in Length next let the Mallet be;

Ten Spans the Wain, seven Feet her Axeltree,

- Of Wood four crooked Bits the Wheel compose,
65 And give the Length three Spans to each of those.
From Hill or Field the hardest Holm prepare,
To cut the Part in which you place the Share;
Thence your Advantage will be largely found,
With that your Oxen long may tear the Ground;
70 And next, the skilful Husbandman to show,
Fast pin the Handel to the Beam below:
Let the Draught-beam of sturdy Oak be made,
And for the Handel rob the Laurel Shade,
Or, if the Laurel you refuse to fell,
75 Seek out the Elm, the Elm will serve as well.
Two Plows are needful; one let Art bestow,
And one let Nature to the Service bow;

If Use, or Accident, the first destroy,
Its Fellow in the furrow'd Field employ.

Yoke from the Herd two sturdy Males, whose Age 30
Mature secures them from each other's Rage;
For if too young they will unruly grow,
Unfinish'd leave the Work, and break the Plow
These, and your Labour shall the better thrive,
Let a good Plowman, year'd to forty, drive; 35
And see the careful Husbandman be fed,
With plenteous Morfels, and of wholesome Bread:
The Slave, who numbers fewer Days, you'll find
Careless of Work, and of a rambling Mind,
Perhaps, neglectful to direct the Plow, 90
He in one Furrow twice the Seed will sow.

Observe the Crane's departing Flight in Time,
Who yearly soars to seek a southern Clime,
Conscious of Cold; when the shrill Voice you hear,
95 Know the fit Season for the Plow is near;
Then he for whom no Oxen graze the Plains,
With aking Heart, beholds the winter Rains;
Be mindful then the sturdy Ox to feed,
And careful keep within the useful Breed.
100 You say, perhaps, you will intreat a Friend
A Yoke of Oxen, and a Plow, to lend:
He your Request, if wise, will thus refuse,
I have but two, and those I want to use;
To make a Plow great is th' Expence and Care;
105 All these you should, in proper Time, prepare.

Re-

BOOK II. WORKS *and* DAYS

151

Reproofs like these avoid; and, to behold

Your Fields bright waving with their Ears of Gold,

Let unimprov'd no Hour, in Season, *fly*,

But with your Servants plow, or wet, or dry;

And in the Spring again to turn the Soil.

110

Observe; the Summer shall reward your Toil.

While light and fresh the Glebe insert the Grain;

Then shall your Children smile, nor you complain.

Prefer with Zeal, when you begin to plow,

To *Jove* terrene, and *Ceres*-chast, the Vow;

115

Then will the rural Deitys regard

Your Welfare, and your Piety reward.

Forget not, when you sow the Grain, to mind

That a Boy follows, with a Rake, behind;

And

152 WORKS *and* DAYS. BOOK II.

- 120 And strictly charge him, as you drive, with Care,
The Seed to cover, and the Birds to scare.
Thro ev'ry Task, with Diligence, employ
Your Strength; and in that Duty be your Joy;
And, to avoid of Life the greatest Ill,
- 125 Never may Sloth prevail upon thy Will:
(Bless'd who with Order their Affairs dispose!
But rude Confusion is the Source of Woes!)
Then shall you see, olympian *Jove* your Friend,
With pond'rous Grain the yellow Harvest bend;
- 130 Then of *Arachne's* Web the Vessels clear,
To hoard the Produce of the fertile Year.
Think then, O! think, how pleasant will it be,
At Home an annual Support to see;

To

BOOK II. WORKS *and* DAYS. 153

To view with friendly Eyes your Neighbour's Store,
And to be able to relieve the poor. 135

Learn now what Seasons for the Plow to him :
Beneath the Tropic of the Winter's Sun
Be well observant not to turn the Ground,
For small Advantage will from thence be found :
How will you sigh when thin your Crop appears, 140
And the short Stalks support the dusty Ears !
Your scanty Harvest then, in Baskets press'd,
Will, by your Folly, be your Neighbour's Jest :
Sometimes indeed it otherwise may be ;
But who th' Effect of a bad Cause can see ? 145
If late you to the Plowman's Task accede,
The Symptoms these the later Plow must speed.

S

When

154 *WORKS and DAYS. BOOK II.*

When first the Cuckoo from the Oak you hear,
 In welſome Sounds, foretel the Spring-time near,
 150 If *Jove*, the Plowman's Friend, upon the Plains,
 Three Days and Nights, deſcends in conſtant Rains,
 Till on the Surface of the Glebe the Tide
 Riſe to that Height the Ox's Hoof may hide;
 Then may you hope your Store of golden Grain
 155 Shall equal his who earlier turn'd the Plain.
 Obſerve, with Care, the Precepts I impart,
 And may they never wander from thy Heart;
 Then ſhall you know the Showrs what Seaſons bring,
 And what the Buſ'neſs of the painted Spring.
 160 In that bleak, and dead, Seaſon of the Year,
 When naked all the Woods, and Fields, appear,

When

BOOK II. *WORKS and DAYS.*

When Nature lazy for a While remains,
And the Blood almost freezes in the Veins
Avoid the publick Forge where Wreaches fly
Th' inclement Rigour of the Winter Sky :
Thither behold the slothful Vermin stray,
And there in idle Talk consume the Day ;
Half starv'd they sit, in evil Consult join'd,
And, indolent, with Hope buoy up their Mind ;
Hope that is never to the hungry kind !
Labour in Season to encrease thy Store,
And never let the Winter find thee poor :
Thy Servants all employ till Summer's pass'd,
For tell them Summer will not always last.

156 WORKS *and* DAYS. BOOK II.

175 The Month all hurtful to the lab'ring Kine,
In part devoted to the God of Wine,
Demands your utmost Care; when raging forth,
O'er the wide Seas, the Tyrant of the North,
Bellowing thro *Thrace*, tears up the lofty Woods,
180 Hardens the Earth, and binds the rapid Floods.
The Mountain Oak, high tow'ring to the Skys,
Torn from his Root across the Valley lys;
Wide spreading Ruin threatens all the Shore,
Loud groans the Earth, and all the Forests roar.
185 And now the Beast amaz'd, from him that reigns
Lord of the Woods to those which graze the Plains,
Shiv'ring, the piercing Blast, affrighted, flies,
And guards his tender Tail betwixt his Thighs.

Now

BOOK II. *WORKS and DAYS.* 157

Now Nought avails the Roughness of the Bear,
The Ox's Hyde, nor the Goat's Length of Hair; 190
Rich in their Fleece, alone the well cloath'd Fold
Dread not the bluft'ring Wind, nor fear the Cold.
The Man, who could erect support his Age,
Now bends reluctant to the North-wind's Rage
From Accidents like these the tender Maid, 195
Free and secure, of Storms nor Winds afraid,
Lives, nurtur'd chaste beneath her Mother's Eye,
Unhurt, unfully'd, by the Winter's Sky;
Or now to bathe her lovely Limbs she goes,
Now round the Fair the fragrant Ointment flows; 200
Beneath the virtuous Roof she spends the Nights,
Stranger, to golden *Venus*, and her Rites.

Now

- Now does the boneless *Polypus*, in Rage,
Feed on 'his Feet, his Hunger to assuage;
205 The Sun ~~no~~ more, bright shining in the Day,
Directs him in the Flood to find his Prey;
O'er swarthy Nations while he fiercely gleams,
Greece feels the Pow'r but of his fainter Beams.
Now all Things have a diff'rent Face below;
210 The Beasts now shiver at the falling Snow;
Thro Woods, and thro the shady Vale, they run
To various Haunts, the pinching Cold to shun;
Some to the Thicket of the Forest flock,
And some, for Shelter, seek the hollow Rock.
215 A winter Garment now demands your Care,
'To guard the Body from th' inclement Air;

Soft

BOOK II. *WORKS and DAYS.* 159

Soft be the inward Vest, the outward strong,
And large to wrap you warm, down reaching long:
Thin lay your Warf, when you the Loom prepare,
And close to weave the Woof no Labour spare. 220

The Rigour of the Day a Man defys,
Thus cloath'd; nor fees his Hairs like Bristles rise.
Next to your Feet the well hair'd Shoes provide,
Hairy within, of a sound Ox's Hyde.

A Kid's soft Skin over your Shoulders throw, 225
Unhurt to keep you from the Rain or Snow;
And for your Head a well made Cov'ring get,
To keep your Ears safe, from the Cold and Wet.

When o'er the Plains the North exerts his Sway,
From his sharp Blasts piercing begins the Day; 230

Then

160 *WORKS and DAYS.* BOOK II.

Then from the Sky the morning Dews descend,
And fruitful o'er the happy Lands extend.

The Waters by the Winds convey'd on high,
From living Streams, in early Dew-drops ly

235 Bright on the Grass; but if the North-wind swells,
With Rage, and thick and fable Clouds compels,
They fall in ev'ning Storms upon the Plain :
And now, from ev'ry Part, the lab'ring Swain
Foresees the Danger of the coming Rain; }

240 Leaving his Work, panting behold him scowr
Homeward, incessant to outrun the Show'r.

This Month commands your Care, of all the Year,
Alike to Man and Beast, the most severe.

The

BOOK II. *WORKS and DAYS.* 161

The Ox's Provender be stinted now,
But plenteous Meals the Husbandman allow; 245

For the long Nights but tedious pass away.
These Rules observe while Night succeeds the Day,
Long as our common Parent, Earth, shall bring
Her various Offsprings forth to grace the Spring.

When, from the Tropic of the Winter's Sun, 250
Thrice twenty Days and Nights their Course have run,
And when *Arcturus* leaves the Main, to rise
A Star, bright shining, in the ev'ning Skys;
Then prune the Vine : 'tis dangerous to delay
Till with Complaints the Swallow breaks the Day. 255

When with their Domes the slow-pac'd Snails retreat,
Beneath some Foliage, from the burning Heat

Of the *Pleiades*, your Tools prepare;

The ripe'd Harvest then demands your Care.

260 Now fly the jocund Shades, your morning'Sleep,

And constant to their Work your Servants keep,

All other Pleasures to your Duty yield;

The Harvest calls, haste early to the Field.

The morning Workman always best succeeds;

265 The Morn the Reaper, and the Trav'ler, speeds:

But when the Thistle wide begins to spread,

And rears in Triumph his offensive Head,

When in the shady Boughs, with quiv'ring Wings,

The Grasshopper all Day continual sings;

270 The Season when the Dog resumes his Reign,

Weakens the Nerves of Man, and burns the Brain,

Then

Forget not, when *Orion* first appears,
To make your Servants thresh the sacred Ears;
Upon the level Floor the Harvest lay,
Where a soft Gale may blow the Chaff away ;
290 Then, of your Labour to compute the Gain,
Before you fill the Vessels, mete the Grain.
Sweep up the Chaff, to make your Work compleat ;
The Chaff, and Straw, the Ox and Mule will eat.
When in the Year's Provision you have lay'd,
295 Take home a single Man, and Servant-maid ;
Among your Workmen let this Care be shown
To one who has no Mansion of his own.
Be sure a sharp tooth'd Cur well fed to keep ;
Your House's Guard, while you in Safety sleep.

The

BOOK II. *WORKS and DAYS.* 165

The Harveſt paſs'd, and thus by *Ceres* bleiſ'd, 300

Unyoke the Beaſt, and give your Servants Reſt.

Orion, and the *Dog*, each other nigh,

Together mounted to the midmoſt Sky,

When in the roſy Morn *Arcturus* ſhines,

Then pluck the Cluſters from the parent Vines; 305

Forget not next the ripen'd Grapes to lay

Ten Nights in Air, nor take them in by Day;

Five more remember, ere the Wine is made,

To let them ly, to mellow in the Shade;

And in the fixth briskly yourſelf employ, 310

To caſk the Gift of *Bacchus*, Sire of Joy.

Next, in the Round, do not to plow forget,

When *the ſeven Virgins*, and *Orion*, ſet:

Thus

166 WORKS *and* DAYS. BOOK II.

Thus an Advantage always shall appear

415 In ev'ry Labour of the various Year.

 If o'er your Mind prevails the Love of Gain,

And tempts you to the Dangers of the Main,

Yet in her Harbour safe the Vessel keep,

When strong *Orion* chases to the deep

320 The *Virgin Stars*; then the Winds war aloud,

And veil the Ocean with a sable Cloud :

Then round the Bark, already haul'd on Shore,

Lay Stones, to fix her when the Tempests roar ;

But first forget not well the Keel to drain ;

325 And draw the Pin to save her from the Rain.

Furl the Ship's Wings, her Tackling home convey,

And o'er the Smoke the well made Rudder lay.

With

BOOK II. *WORKS and DAYS.* 167

With Patience wait for a propitious Gale,
And a calm Season to unfurl the Sail :
Then launch the swift wing'd Vessel on the Main, 330
With a fit Burden to return with Gain.
So our poor Father toil'd his Hours away,
Careful to live in the unhappy Day ;
He, foolish *Perſes*, ſpent no Time in vain,
But fled Misfortunes thro the watry Plain ; 335
He, from *Æolian Cuma*, th' Ocean paſs'd,
Here, in his ſable Bark, arriv'd at laſt.
Not far from *Helicon* he fix'd his Race,
In *Aſcra's* Village ; a miſerable Place !
How comfortleſs the winter Season there ! 340
And cheerleſs, *Aſcra*, is thy ſummer Air.

O! *Per-*

O! *Perfes*, may'st thou ne'er forget thy Sire,
But let thy Breast his good Example file:
The proper Bus'ness of each Season mind;
345 And O! be cautious, when you trust the Wind.
If large the Vessel, and her Lading large,
And if the Seas prove faithful to their Charge,
Great are your Gain^{ts}; but by one evil Blast,
Away your Hopes are with your Venture cast.
350 If diligent to live, from Debtors free,
You rashly are resolv'd to trade by Sea,
To my Instructions an Attention pay,
And learn the Courses of the liquid Way;
Tho' nor to build, nor guide, a Ship I know,
355 I'll teach you when the founding Main, to plow.

Once

370 To them I owe, to them alone I owe,
 What of the Seas, or of the Stars, I know:
 Mine is the Powr to tell, by them reveal'd,
 The Will of *Jove*, tremendous with his Scepter;
 To them, who taught me first, to them belong
 375 The blooming Honours of th' immortal Song.

When, from the Tropic of the Summer's Sun,
 Full fifty Days and Nights their Course have run,
 Fearless of Danger, for the Voy'ge prepare,
 Smooth is the Ocean, and serene the Air:
 380 Then you the Bark, safe with her Freight, may view,
 And gladsome as the Day the joyful Crew;
 Unless great *Jove* the King of Gods, or He,
Neptune, that shakes the Earth, and rules the Sea,

The

BOOK II. WORKS *and* DAYS. 171

The two immortal Powrs on whom the End
 Of ~~Mortals~~, good and bad, alike depend, 385
 Should jointly, or alone, their Force employ,
 And ~~A~~ in a luckless Hour, the Ship destroy:
 If, ~~free~~ from such Mischance, the Vessel flies,
 O'er a calm Sea, beneath indulgent Skys,
 Let Nothing long thee from thy Home detain, 390
 But measure, quickly, measure back the Main.
 Hasten your Return before the Vintage pass'd,
 Prevent th' autumnal Showrs, and southern Blast;
 Or you, too late a Penitent, will find
 A ruffel'd Ocean, and unfriendly Wind. 395
 Others there are who chuse to hoist the Sail,
 And plow the Sea, before a Spring-tide Gale,

When first the Footsteps of the Crow are seen,
 Clearly as on the Trees the budding green;
 400 But then, may my Advice prevail, you'll keep
 Your Vessel safe at Land, nor trust the Deeds;
 Many, surprizing Weakness of the Mind
 Tempt all the Perils of the Sea and Wind,
 Face Death in all the Terrors of the Main,
 405 Seeking, the Soul of wretched Mortals, Gain.
 Would'st thou be safe, my Cautions be thy Guide,
 Tis sad to perish in the boisterous Tide.
 When for the Voy'ge your Vessel leaves the Shore,
 Trust in her hollow Sides not half your Store;
 410 The less your Loss, should she return no more:

With

BOOK II. WORKS *and* DAYS. 173

With all ~~your~~ Stock how dismal would it be
To ~~have~~ the Cargo perish in the Sea !

A Load, you know, too pond'rous for the Wain,
Will ~~dash~~ the Axeltree, and spoil the Grain.

Let ~~every~~ Action prove a Mean confess'd; 415

A Moderation is, in all, the best.

Next to my Counfels an Attention pay,
To form your Judgement for the nuptial Day.

When you have number'd thrice ten Years in Time,
The Age mature when Manhood dates its Prime; 420

With Caution choofe the Partner of your Bed :

Whom fifteen Springs have crown'd, a Virgin wed.

Let Prudence now direct your Choice; a Wife

Is, or a Blessing, or a Curse, in Life;

Her

425 Her Father, Mother, know, Relations, -Friends,

For on her Education much depends :

If all are good, accept the maiden Bride ;

Then form her Manners, and her Actions guide :

A Life of Bliss succeeds the happy Chöice :

430 Nor shall your Friends lament, nor Foes rejoice.

Wretched the Man condemn'd to drag the Chain,

What restless Ev'nings his, what Days of Pain !

Of a luxurious Mate, a wanton Dame,

Perpetual burning, and without a Flame ;

435 A Wife who seeks to revel out the Nights

In sumptuous Banquets, and in stol'n Delights :

Ah ! wretched Mortal ! tho in Body strong,

Thy Constitution cannot serve thee long ;

Old Age vexations shall o'ertake thee soon;

Thine is the Ev'n of Life before the Noon.

440

Observe in all you do, and all you say,

Regard to the immortal Gods to pay.

Resist your Friendship let your Brother stand,

So nearly join'd in Blood, the strictest Band;

Or should another be your Heart's Ally,

Let not a Fault of thine dissolve the Ty:

Nor e'er debase the Friendship with a Ly.

} 445
}
}

Should he, offensive, or in Deed, or Speech,

First in the sacred Union make the Breach,

To punish him may your Resentments tend;

450

For who more guilty than a faithless Friend!

But

176 *WORKS and DAYS. BOOK II.*

But if, repentant of his Breach of Trust,
The Self-accuser thinks your Vengeance just,
And humble begs you would no more complain,
455 Sink your Repentments, and be Friends again;
Or the poor Wretch, all sorrowful to part,
Sighs for another Friend to ease his Heart.

Whatever Rage your boiling Heart sustains,
Let not the Face disclose your inward Pains.

460 Be your Companions o'er the social Bowl
The few selected, each a virtuous Soul.

Never a Friend among the wicked go,
Nor ever join to be the good Man's Foe.

When you behold a Man by Fortune poor,
465 Let him not leave with sharp Rebukes the Door:

The

BOOK II. WORKS and DAYS. 177

The Treasure of the Tongue, in ev'ry Cause,

With Moderation us'd, obtains Applause :

What of another you severely say

May amply be return'd another Day.

When you are summon'd to the publick Feast, 470

Go with a willing Mind a ready Guest ;

Grudge not the Charge, the Burden is but small ;

Good is the Custom, and it pleases all.

When the Libation of black Wine you bring,

A morning Off'ring to the heav'nly King, 475

With Hands unclean if you prefer the Pray'r,

Jove is incens'd, your Vows are lost in Air ;

So all th' immortal Powrs on whom we call,

If with polluted Hands, are deaf to all.

480 Let not those Parts which ought to be conceal'd
Be to the Sun, in any Act, reveal'd.

Whate'er you do in amorous Delight,
Be all transacted in the Veil of Night;
And when, transported, to your Wife's Embrace
485 You haste, pollute no consecrated Place;
Nor seek to taste her Beautys when you part
From a sad Fun'ral, with a heavy Heart:
When from the joyous Feast you come all gay,
In her fair Arms revel the Night away.

490 When to the Rivulet to bathe you go,
Whose lucid Currents, never ceasing, flow,
E're, to deface the Stream, you leave the Land,
With the pure limpid Waters cleanse each Hand;
Then

BOOK II. WORKS *and* DAYS. 179

Then on the lovely Surface fix your Look,
And supplicate the Guardians of the Brook : 495

Who in the River thinks himself secure,
With Malice at his Heart, and Hands impure,
Too late a Penitent, shall find, e're long,
By what the Gods inflict, his Rashness wrong.

When to the Gods your solemn Vows you pay, 500
Strictly attend while at the Feast you stay ;
Nor the black Iron to your Hands apply,
From the fresh Parts to pare the useless dry

The Bowl, from which you the Libation pour
To Heav'n, profane not in the social Hour : 505
Who Things devote to vulgar Use employ,
Those Men some dreadful Vengeance shall destroy.

Never begin to build a Mansion Seat,

Unless you're sure to make the Work ~~compleat~~ ;

510 Left, on th'unfinish'd Roof high perch'd, the Crow
Croak horrid, and foretel approaching Woe.

'Tis hurtful in the footed Jar to eat,

Till purify'd: nor in it bathe your Feet.

Who in a slothful Way his Children rears,

515 Will see them feeble in their riper Years.

Never by Acts effeminate disgrace

Yourself, nor bathe your Body in the Place

Where Women bathe; for Time and Custom can

Soften your Heart to Acts beneath a Man.

520 When on the sacred Rites you fix your Eyes,

Deride not, in your Breast, the Sacrifice ;

BOOK II. WORKS *and* DAYS. 181

For know, the God, to whom the Flames aspire,

May punish you severely in his Ire.

Sacred the Fountains, and the Seas, esteem,

Nor by indecent Acts pollute their Stream. 525

These Precepts keep, fond of a virtuous Name,

And shun the loud Reports of evil Fame :

Fame is an Ill you may with Ease obtain,

A sad Oppression to be borne with Pain ;

And when you would the noisy Clamours drown, 530

You'll find it hard to lay your Burden down :

Fame, of whatever Kind, not wholly dys,

A Goddess she, and strengthens as she flies.

The End of the second BOOK.

N O T E S

TO THE

WORKS *and* DAYS.

BOOK II.

V O T E S

TO THE

WORKS *and* DAYS.

B O O K II.

1.

I *When the Pleiades, of Atlas born, &c.*

I Shall first observe that the Poet, very judiciously, begins his Instructions with a general Direction when to sow and to reap; which Rule is contained in the two first Lines, but lengthened, in the Translation, into seven. This is its main Precept is *to reap when the Pleiades rise, and to plow when they set.*

After this he informs his Countrymen in their several Dutys, at home, and in the Fields. For the poetical and allegorical Meaning of the *Pleiades*, I shall use the Words of the Scholiast on this Passage.

Pleione bore to *Atlas* seven Daughters; the Names of which we find in the *Phænomena* of *Aratus*. *Alcyone*, *Mcrope*, *Celæno*, *Electre*, *Sterope*, *Taygete*, and *Maia*; but six of which, says he, are seen. These being pursued by *Orion*, who was in Love with them, were changed into Doves; and afterwards placed by *Jupiter*, in the *Zodiac*. Thus much for the fabulous. By *Atlas*, who is sayed to support the Heavens on his Shoulders, is meant the Pole, which divides, and determinates, the Hemispheres; of whom the *Pleiades*, or seven Stars, and all other Stars, are sayed to be born; because, after the Separation of the Hemispheres, they appeared. The rising of the *Pleiades* is from the ninth of *May*, to the three and twentieth Day of *June*; the setting of them from the eighth of *October* to the ninth of *December*. *Tzetz.* What our Author means by their rising and setting I have endeavoured to explain in my Translation.

2.

*There is a Time when forty Days they ly,
And forty Nights, conceal'd from human Eye*

Th

This is, says *Tzetzes*, partly in *April*, and partly in *May*; which is occasioned by the Vicinity of the Sun to the *Pleiades* at that Time. In *April* he passes thro *Aries*, and in *May* thro *Taurus*; in the Middle of which Sign these Stars are placed. Some, contrary to *Tzetzes*, date the rising of these from the Beginning of *June*; to which Month quite thro *May*, say they, the Sun passes thro *Taurus* and *Gemini*.

3.

22 *Tho, foolish Peices, bending to thy Pray'rs,*

I lately heard thy Complaints, and eas'd thy Cares.

It is evident from these, and other, Lines, that altho *Perfes* had defrauded his Brother of his Right, he was soon reduced to want his Assistance. It may not be impertinent here to observe, that *Hesiod*, in several of his moral Precepts, had his Eye on the present Circumstances of his Brother; as in the first Book, Ver. 417, speaking of the wicked,

— *like a Dream his ill got Riches fly.*

The Impression this must make on *Perfes* must be the stronger, being directed to him who had got an Estate by Fraud, and squandered it away.

ἄμφω 4.

59 *Then whet the sounding Ax to fell the Wood.*

The Wood that is felled at this time of the Year may be preserved imputrid, the Moisture having been dried away by the Heat of the Weather; which renders it firm and durable; but if felled with the Moisture in the Trunk, or Bole, it rots. *Tzet.*

5.

60 *Provide a Mortar.*

Some think this was for the same Use of a Mill: if so, an Argument may be brought, from the Invention of Mills, for the Antiquity of *Hesiod*, who does not mention one in any of his Writings.

6.

76 *Two Plows are needful.*

On the Plows here mentioned, ὡς ἄνθρωπος καὶ πρῶτον, *Grævius* has a learned Note, from the Scholiast of *Apollonius Rhodius*; the first he and other Commentators interpret a Plow made of a Wood that inclines, by Nature, to a Plow-tail: says one, *Atratum quod habet Dentale solidum & adnatum, non affixum*. *Tzetzes* takes no Notice of this Passage. See the *View*.

7 *When*

94 *When her shrill Voice you hear.*

The Crane is a very fearful and tender Bird, and soon sensible of Cold and Heat; and, thro the Weight of its Body, easily feels the Quality of the upper Air, while flying; which occasions her screaming in cold Weather, lest she should fall.
Tzet.

8.

114 *Prefer with Zeal, when you begin to plow,
To Jove terrene, and Ceres chaste, the Vow.*

Hesiod keeps up an Air of Piety quite thro his Poem, which, as Mr. *Addison* observes in his *Essay on the Georgic*, should be always maintained. *Tzetzes* tells us *Zeus χθονιος* is *Bacchus*; and the Reason for his being joined with *Ceres*, is, because they were in *Ægypt* together, where they instructed Men in the Art of Tillage, and Planting. It is not unreasonable to imagine the Poet should invoke *Bacchus* and *Ceres*, who are the two Deitys which preside over the Harvest and the Vintage, two great Subjects of this Book: but the learned *Grævius* has put it out of Dispute that it is *Pluto*. *Zeus χθονιος*, says he, is the infernal *Jupiter*; by *χθονια* the *Greeks* meant *εγγραχθονια*, what is under Ground. This he illustrates by
many

many Authorities, and proves *χθονιοὶ θεοὶ* to be *infernal Gods*. We find many Inscriptions, continues he, *ΧΘΟΝΙΟΙΣ ΘΕΟΙΣ*; in other Places *θεοῖς κατὰ χθονίοις*. We see in antient Monuments *χθόνιος Ἑρμῆς infernal Mercury*, because he drives the Souls of the departed to the Shades below. *Æschylus* calls *Pluto* *Ζεὺς κεκμημένος*, the *Jupiter of the dead*; and *Hesiod*, likewise, in his *Theogony* styles him *θεὸς χθόνιος*; and the *Furys* are called, by *Euripides*, *χθόνιαι θεαὶ infernal Goddesses*. Now let us examine why *Pluto* is invoked by the Husbandmen; he was believed to be Author of all the Riches which come out of the Earth. This we have in a Hymn to *Pluto* ascribed to *Orpheus*:

Πλυστοδοτῶν γενεῇ βροτῆν καρποῖς ἑμαυτῶν.

The Giver of Riches to human Race in annual Fruits: and *CICERO*, *de Naturâ Deorum*, thus accounts for it, *quod recidunt omnia in Terras, & oriuntur e Terris*, because all Things must be reduced to, and arise from, the Earth. Thus far *Grævius*; and *Valla*, in his Translation, has took it in the same Sense: *Plutonem, in primis, venerare*.

128 *Then shall you see, olympian Jove your
Friend,*

*With pond'rous Grain the yellow Harvest
boud.*

Εἰ Τέλος αὐτὸς ὁπᾶεν Οὐλύμπιος ἐξελὼν ὁπάζοι, is one Line in the Original; the Construction of which is, *if Heaven shall afterwards grant you a good End.* The natural Interpretation of which is, that proper Pains may be taken for the Tillage, but if an unlucky Season should happen, the Labour of the Husbandman is frustrated. If taken in a religious Sense, much like this pious Sentiment is that of Saint PAUL; *I have planted, Apollos watered, but GOD gave the Increase.* 1 Cor. Chap. 3. Ver. 6.

10.

136 *Beneath the Tropic of the Winter's Sun*

Be well observant not to turn the Ground.

After the Poet has taught his Countrymen what Seasons to plow and sow in, he teaches them what to avoid; which are all the Days in the winter Tropic, or what the *Latins* call Solstice. From the setting of *Sagitta*, and the rising of *Equus*, to the

the rising of the *Pleiades*, which contains the Space of eighty five Days, that is, from the eighth Degree of *Aries* to the seventh of *Cancer*, the vernal *Æquinox* begins and ends. From the rising of the *Pleiades*, which is from the eighth Degree of *Cancer*, to the rising of *Arcturus* and *Capricorn*, is the summer Solstice, of one hundred and twenty four Days. From the rising of *Arcturus* and *Capricorn*, to the setting of the *Pleiades* and *Orion*, is the autumn *Æquinox*, of fifty six Days. From the setting of the *Pleiades* and *Orion*, to the setting of *Sagitta*, and the rising of *Equus*, is the winter Solstice, of an hundred Days. *Izelz.*

II.

164 *Avoid the publick Forge.*

Grævius changes the common *Latin* Translation of this Passage, *Æneam Sedem*, into *Officinam ærariam*, or, *ferrariam*, which is apparently right to all who understand the Author. These Forges, with the *Δ'χαί*, were Places always open to poor People, where they used to sleep. *Proclus*, in his Remarks on this Verse, says, at one Time, in *Athens*, were three hundred and sixty of these public Places. *Θωρός* is the same with *δύμης*; in this Sense our Poet uses it in another Place: *Φευγαίν δὲ σκιερὸς δώκευς*, fly the open Houses, or shady Places; hence *δοκεῖν* signifies to loiter.

~~Loitering~~, or gossip in any Place; and hence *ῥωαῖ*, *χαίδηται*, and *ομιλᾷ*, become synonymous. *Dicaearchus* gives this Character of the *Athenians*, a People, says he, much inclined to vain prating, a lurking, sycophantic, Crew, very inquisitive after the Affairs of other People. Thus much from *Grævius*. These Places, in one Sense, are not unlike the *Toustrinae*, or Barbers-shops, of the *Romans*, where all the idle People assembled; which were once remarkable, and are now in several Places, among us, for being the Rendezvous of idle Folks. In this Sense *Frisius* seems to take this Passage; *Fabrorum vitato Focos, Nugasque calentes*, &c. This same Custom of loitering, and gossiping, at a Barber's Shop was notorious too at *Athens*; as we may learn from the *Plutus* of *Aristophanes*.

Οὐ πείθομαι

Καὶ τοὶ λόγος γ' ἦν, ὃν τ' Ἡρακλέα, πολλοῖς

Ἐπὶ τοῖσι κυρείοισι τῶν κατημένων.

By Hercules, I would not believe it, if it was the common Talk among the idle Fellows, in the Barbers-shops. The last Part of this Note, from *Aristophanes*, by Mr. Theobald.

- 175 *The Month all hurtful to the lab'ring Kine,
In part devoted to the God of Wine.*

Here begins one of the most lively Descriptions that ever was in Poetry. The coming of the Northwind, the Effect it has on the Land, Water, Woods, Man, and Beast, is naturally, and beautifully, painted. The Incidents of the Sheep, and the Virgin, are ridiculed, by Mr. *Addison*, in his Essay on the *Georgic*, as mean and trivial. I must beg Leave to dissent from that great Writer. The Representation of their comfortable Condition serves to enliven the Picture of the Distress of the other Creatures, who are more exposed to the Inclemency of the Weather. All this is carryed on with great Judgement; the Poet goes not out of the Country for Images; he tells us not of the Havock that is made in Towns by Storms. That of the *Polypus* is a very proper Circumstance, and not foreign to a rural Description. *Valla* and *Frisus* differ in their Names of this Month; one will have it to be *December*, and the other *January*: be it either of which, it is plain from hence it was the Month in which the *Greeks* celebrated the Feast of *Bacchus*, *HESIOD* calls it *Alusawr*, from one of the Names of that Deity.



202 *Now does the boneless Polypus, in Rage,
Feed on his Feet, his Hunger to assuage.*

The Original, which I have translated *Polypus*, from the Example of every *Latin* Version, and Commentator, is *ἀπόστος*, which signifies any Thing that is *boneless*. The Scholiast tells us, from *Pliny* Book 9, the *Polypus* in the severe winter Seasons keeps in his Cave, and gnaws his Feet, thro Hunger; and *Tzetzes* says many of them have been found with maimed Feet. From these Accounts we may reasonably conclude, what *Hesiod* calls *ἀπόστος* to be the same Fish.

14.

215 *A winter Garment now demands your Care.*

Here is a Description of the old *Grecian* Habit for Men, in Winter. The soft Tunic is an under Garment, the other a sort of a loose Coat to wrap round the Body, which he informs you how to make. The Warf is that Part of the Loom, when set, which the Shuttle goes thro; the Woof is the Thread which comes from the Shuttle in weaving. To keep the Neck warm he advises to throw the Skin of some Beast cross the Shoulders. The Covering for the Head was a thick Cap, which came quite over the Ears. From his mentioning Nothing else in particular, we may

imagine the Shoes completed the Dress. ~~Dr. Cline~~, on this Place, ~~merrily~~ observes, that the earnest Directions for making the winter Dress favour very much of old Age in the Poet: but I must beg Leave to remark that some Allowance is to be made for the bad Clime of his Country, of which we find himself giving a wretched Character.

15.

233 *The Waters by the Winds convey'd on high, &c.*

Hence we may learn the Opinion of the Antients concerning the Dew. Says *Tzetzes*, a Cloud contracted from humid Vapours extenuates into Wind: if the Vapours are thin they descend in Dew; but if thick they condense, and fall in Rain.

I shall recommend to those who would inform themselves better in the Nature of these Bodyz, and how they act on each other, *Dr. Woodward's Natural History of the Earth*, in the third Part of which these Subjects are judiciously treated of.

16.

244 *The Ox's Provender be stinted now.*

The Reason the Scholiast gives for stinting the Provender of the Oxen, at this Time, is because the Days are at the shortest; therefore they are kept so much to Labour as in some other Parts of the Year, but they sleep most of their Time away;
and

and therefore are recruited by Rest. The Case is not the same with the Husbandmen; their Labour is not lessened, and they require the more Food, the more rigorous the Weather.

17.

250 *When, from the Tropic of the Winter's Sun,
Thrice twenty Days and Nights their Course
have run, &c.*

The setting of the *Pleiades* is from the eighth of *October*, to the ninth of *December*. The winter Solstice continues an hundred Days after; and, according to the Poet, *Arcturus* rises sixty Days after the winter Solstice. The Use of pruning the Vines, at this Time, must be to cut off the Leaves which shade the Grapes from the Sun.

18.

255 *Till with Complaints the Swallow breaks the
Day.*

The Poet calls it Πανδίωνis χελιδών, alluding to the Story of *Progne*, and *Philomela*, the Daughters of *Pandion* King of *Athens*; the latter of which was married to *Tereus* King of *Thrace*, who was in Love with her Sister *Progne*, whom he seduced, and afterwards cut out her Tongue. She was turned into a Swallow. The Story is told at large by *Ovid*, in his *Metamorphoses*, Book 6.

19. *When*

19.

- 256 *When with their Domes the slow pac'd Snails
retreat, &c.*

The Greek Word, which I have translated *Snails*, is *φερεικός*, which literally signifys any Animal that carrys its House about with it. The Poet here says it is Time to begin the Harvest, when the Ground is so exçessive hot that the Snail, or *φερεικός*, cannot bear it.

20.

- 269 *The Grasshopper all Day continual sings.*

It is remarkable that *Virgil*, and other *Latin* Poets, generally use the Epithet *rauca* to *Cicada*; whereas the *Greeks* describe the *Τέτλιξ* as a musical Creature, — *Τέτλιος ἐπὶ τύγῃ φέρπερον ᾄδεις*.

Theoc. Idyl. 1.

You sing sweeter than a Grasshopper.

Μαχαρίζομεν σε, Τέτλιξ,

Ὅτι δένδρεων ἐπ' ἄκρων,

Ὀλίγην δρόσον πεπτωκώς,

Βασιλεύς ὅπως, αἰδεῖς.

Anacreon.

Grass-

*Grafshopper, we hail thee blest'd,
In thy lofty shady Nest,
Happy, merry, as a King,
Sipping Dew, you sip and sing.*

We have a fuller Description of this Creature in the *Shield* of HERCULES :

*The Season when the Grafshopper begun
To welcome with his Song the summer Sun ;
With his black Wings he flies the melting Day
Beneath the Shade, his Seat a verdant Spray ;
He early with the Morn exerts his Voice,
Him Mortals hear, and as they hear rejoice ;
All Day they hear him from his cool Retreat ;
The tender Dew his Drink, the Dew his Meat.*

I must here take Notice that the Grafshopper, in the Original, is *νηπτα πέρλιξ*,

* The Greek Poets, agreeing thus in their Description of this Creature, give me Reason to believe the common Translation of this Word into Cicada is false. Henry Stephens, and others, give us an Account of the Cicada, and Acheta, the latter of which say they, is the Singer.*

The

The following Collection, concerning this Creature, by Mr. *Theobald*. The *ἡγετα τέρλιξ*, or male singing Grasshopper, has such Property's ascribed to it, by the Antients, as ought to leave us greatly in Doubt whether it could be the same Animal which we now call by that Name. I will subjoin what I have met with in Authors concerning it, and think the Contents of such Extracts may stand for Reasons. *Hesiod*, *Anacreon*, *Thucydides*, *Aristophanes*, &c. all concur to celebrate the Sweetness of its Note: and the old Scholiast upon *Aristophanes* particularly acquaints us that the *Athenians*, of the most early Times, wore golden Grasshoppers in their Hair; because being a musical Animal, it was sacred to *Apollo*, who was one of their tutelar Deitys. I can remember but a single Passage, that contains any thing spoken in Derogation of the Melody of the *τέρλιξ*, and that is from *Simonides*, as quoted by *Athenæus*. *Τὰν ἀπέλει τέρλιγας*. Lib. 15. C. 8. *Casaubon* renders it, *Quam Cicadæ Modorum nesciæ*, and tells us that the *τέρλιγας* here stand for *bad Poets*, or *bad Singers*. The utmost Talent, I think, of our Grasshoppers now known, is an acute, but not over grateful, Chirping.

Ælian, in particular, *De Animal*. instances, among the Preferences that Nature gives to the male Sex in Animals, the singing of the male Grasshoppers: and, in another Place, he seems to rank them with Birds; for all other Birds that
are

are vocal, says he, express their Sound, like Man, with the Mouth; but the Tone of the *τέριξ* is by the Verberation of a little Membrane about the Loins.

Aristotle does not give us much Light upon the Question: he says, *περὶ ζῴων*, Lib. 5, there are two Sorts of *τέριξ*, a larger, and a smaller, Sort; that the large and vocal Species were called *ἀχταί*, but the small *πτερόνια*; and subjoins, that no *τέριξ* are to be found, where no Trees are; a Point that will presently fall under Consideration.

But we learn something farther from *Ælian*, de *Animal*. Lib. 12. that these *τέριξ* were not only more vocal than what are now met with, but of a Size big enough to be sold for Food: that there was likewise a Sea-grafshopper, if we are to call it so, of the Bigness of a small Crab, or Crayfish, which made some Noise when ever it was taken. *Ib.* 13. These, indeed, were seldom made Use of for Food, by Reason of a singular Superstition: for the *Serephians* payed them such uncommon Homage, as to bury, and weep over, any of them which dyed, because they esteemed them sacred to *Perseus* the Son of *Jupiter*. But there is another Circumstance, asserted by a Number of Authors, in which the *τέριξ* differed from our Grafshoppers; and that is, of their sitting and singing in Trees. It is evident, says *Eustathius*,

ad Iliad. 3, that the *πῆλεις* sing aloft; for a great Part of their Songs come from the Branches of Trees, and not from the Ground. This necessarily brings me to remember, says he, that symbolical Threatning, which a certain Prince sent to his Enemy, that he would make their *πῆλεις* sing on the Ground; meaning, that he would cut down their Trees, and lay their Country waste: *Aristotle περὶ Πρωτοκλήσεως*, and *Demetrius περὶ ἑρμηνείας*, both record this Expression, but ascribe it to different Persons: and that may be the Reason *Eustathius* names no particular Person for it. Nor did these *πῆλεις* sing only upon Shrubs and Bushes, but on the Tops of the most lofty Trees. *Archias*, in his Epigram, *vid. Anthol. Græc.* mentions the *πῆλξ* sitting upon the green Boughs of the flourishing Pitchtree; and *Leonidas*, in another which immediately follows, gives an Epithet alluding to its nesting in the Oak, *δρυονοίτα πῆλξ*.

And lastly, another Circumstance, in which the *πῆλεις* also differed from our Grasshoppers, is, that our only hop and skip lightly, the other seem to have had a Power of flying like Birds. *Ælian, de Animal. Lib. 5*, gives us more than a Suspicion of this, or tells us a very ridiculous Story, if he did not believe it. He begins with informing us, that the *πῆλεις* both of *Rhægium* and *Locri*, if they were removed out of their own Confines into the other, became entirely mute: a Change,

a Change, that Nature only could account for. He subjoins to this, that as *Rhegium* and *Locri* are separated by a small River, tho the Distance from Bank to Bank was not, at most, above an Acre's Breadth, these *πέρηδες* never fly over [*ὃ διαπέτονται*] to the opposite Bank. *Pausanias*, (*Ἡλιακῶν* 2,) (who gives us the Name of this River, *Caecinus*,) puts a different Turn upon the Story of these memorable *πέρηδες*; that those on the Side of *Locri* were as shrill as any whatever; but that none of those within the Territorys of *Rhegium* were ever vocal. So much for Grasshoppers; I thought what is mentioned by our Poet, concerning the Sweetness of their Voice, and their perching on Trees, might make this Note necessary.

21.

284 *Byblian Wine.*

The Scholiast tells us this Wine took its Name from a Country in *Thrace* abounding with fine Wines. *Armenidas* is of the same Opinion; and *Epicharmus* says it is so called from the *Byblian* Hills. This is mentioned in the Catalogue of Wines which *Philinus* gives us; *viz.* the *Lesbian*, *Chian*, *Thasian*, *Byblian*, and *Mendeian*. *Theocritus*, in his fourteenth *Idyllium*, calls it *the fine flavoured Byblian*. *Le Clerc*.

22.

285 *Three parts of Water, let the Bowl go round.*

The *Greeks* never accustomed themselves to drink their Wine unmixed. When *Ulysses* parted from *Calypso*, HOMER tells us, he took with him one Vessel of Wine, and another large one of Water. MENANDER says; Τρεῖς ὕδατος οἶνον δ' ἓνα μένον. *three of Water; and but one of Wine.* BARNES'S HOMER. In the fourth Book of the *Iliad* we find *Agamemnon* complimenting *Idomeneus* in this Manner.

*Tho all the rest with stated Rules we bound,
Unmix'd, unmeasur'd, are thy Goblets crown'd.*

POPE.

23.

292 *Sweep up the Chaff.*

This at first seems absurd, to advise to sweep up the Chaff, after they had threshed in a Place where the Wind blowed it away; but we are to take Notice, that the Time for threshing is when a soft Gale blows, sufficient only to separate the Chaff from the Corn.

24. Orion,

24.

302 Orion, *and the Dog, each other nigh, &c.*

As the Business of Agriculture is to be minded from the rising and setting of the *Pleiades*; that of the Vintage is from the Appearance of *Arcturus*; when it appears in the Evening the Vines are to be pruned, and when in the Morning the Grapes are to be gathered. This, according to the Scholiast, is some Time after the ninth of *August*.

25.

312 *Next in the Round, &c.*

Here the Poet ends the Labours of the Year, so far as relates to the Harvest and the Vintage; concluding with his first Instruction founded on the setting of the *Pleiades*. For the Story of *Orion*, who was changed into a Constellation, and the *Pleiades*, look on the Note to the first Line of this Book.

26.

316 *If o'er your Mind prevails the Love of Gain.*

The Directions for the Management of the Vessels, to haul them on Shore, to block them round with Stones, to keep them steady, to drain the
Keel,

Keel, &c. and the particular Instructions for the Voyage, shew their Ships not to have been very large, nor their Commerce very extensive. The largest Man of War, mentioned by *Homer*, in the *Grecian* Fleet carryed but one hundred and twenty Men.

27.

332 *So our poor Father, &c*

See *the Life*.

28.

336 OEolian Cuma.

The *OEolian Isles* took their Name from *OEolus* their King, who was a great Mathematician, for his Time, and skilled in marine Affairs; for which he was afterwards called *God of the Winds*. TZETZ. It is not unlikely that *Hesiod* used this Epithet *OEolian* to distinguish this City where his Father lived, from *Cuma* in *Italy*, famous for the Birth of the Sybil of that Name.

29.

339 *Ascra's Village*.

Ascra is mountainous and windy; where the Snow, that is on the Mountains, often melts, and overflows the Country. TZETZ.

30. *Once*

30.

356 *Once I have cross'd the Deep, and not before,
Nor since, &c.*

When we consider this positive Declaration of his Travels, which seems, as I observed before, as if he designed to prevent Mistakes, and that *Bæotia* and *Eubæa* are both Islands, we cannot in the least dispute his being a *Bæotian* born.

31.

365 *A well ear'd Tripod.*

The Honour here payed to Poetry is very great; for we find the Tripod the Reward only of great and considerable Actions. *Agamemnon*, in the eighth Book of the *Iliad*, seeing the gallant and wonderful Exploits of *Teucer*, promises, if they take *Troy*, to give him a Tripod, as the Meed of his Valour: and, among other Things, the Tripod is offered to *Achilles*, to regain his Friendship, when he had left the Field. * *Pausanias*, Book 5, gives us an Account of the funeral Games in Honour to *Pelias*, viz. the Chariot-race, the quiting the Discus, the boxing with the Cæstus, &c. where *Jason*, *Peleus*, and other Heros of the Age, contended, and the Victor in each had a Tripod for his Reward. * Tripods were

were for various Uses; some were consecrated to the Service of Religion; some used as Seats; some as Tables; and some as Ornaments; they were supported on three Feet, with Handles to their Sides. See in the *Theogony*; and *the View of the Works and Days*.

32.

376 *When, from the Tropic of the Summer's Sun, &c.*

See: Notes to Verse 129, and 240.

33.

383 *Neptune that shakes the Earth, &c.*

Neptune is called *Earth-shaker*, because Water, according to the Opinion of the Antients, is the Cause of Earthquakes. *Tzetx*. Here the Names of *Jupiter*, and *Neptune*, can be used with no other but a physical Meaning, that is, for the Air, and the Sea; to the End of Mariners are justly sayd to be in the Hands of *Jupiter* and *Neptune*.

34.

419 *When you have number'd thrice ten Years, &c.*

The Reason the *Spartan* Lawgiver gave for advising Men not to marry till such an Age, was because the Children should be strong and vigorous.

ous. *Hesiod's* Advice, both for the Age of the Man and the Woman, seems to be reasonably grounded. A Man at thirty is certainly as strong in his Understanding as ever he can be; so far at least as will serve him to conduct his Family-affairs. A Maid of fifteen comes fresh from the Care of her Parents, without any Tincture of the Temper of another Man; a prudent Husband, therefore, may form her Mind according to his own. For this Reason he would have her a Virgin, knowing likewise that the Impression a Woman receives from a first Love is not easily erased. How properly these Instructions, together with the religious Precepts following, are a Part of the Work, I have considered in the *View* of this Poem.

35.

474 *When the Libation of black Wine you bring,
With Hands unclean, &c.*

Hector uses almost the same Words in which this Precept is layed down;

Χερσὶ δ' ἀνιπτοῖσιν Δὶ λειδοῖν αἰδοπα οὐρον
Αἴομαι. Il. 2.

*I am afraid to pour the Libation of black Wine
to Jove with unwashed Hands.*

I quote this, as I have other Passages with the same View, only to shew that the same Custom was held sacred in the Time of the Trojan Wars, according to *Homer*, as in the Days of *Hesiod*.

36.

480 *Let not those Parts which ought to be conceal'd
Be to the Sun, in any Act, reveal'd.*

This, and some of the following Precepts, are delivered in such inchoate Words, and the Subject is so much beneath the Dignity of Poetry, that it is difficult to translate them, and preserve the literal Sense of the Original. I have took more Liberty in these two Lines than in any other thro' the Poem: nevertheless I am sure I have preserved the Meaning of the Poet entire; for in this Translation is contained, in general, those Particulars enjoined in the Original. This Inchoateness of Expression, in Cases of this Nature, is not so much to be attributed to the Author as a Fault, as to the Customs and Manners of the Times in which he lived. Instances of the like are frequent in *Homer*, and *the old Testament*. Some of the Commentators, and *Tzetzes* among the rest, would persuade us, that the Poet had a secret Meaning in each of these Precepts, and they are not to be took literally, but as so many Allegorys. In Answer to them, we may as well imagine all the *Talmud*, and *Levitical* Laws, to be the same.

37. *Nor*

37.

486 *Nor seek to taste her Beautys when you part*
From a sad Funeral.

This doubtless is a Part of the Superstition of the Age, tho the Scholiast would give us a physical Reason for Abstinence at that Time; which is, lest the Melancholy of the Mind should effect the Fruit of the Enjoyment. Indeed the next Lines seem to favour this Conjecture; and perhaps the Poet endeavoured, while he was laying down a religious Precept, to strengthen it by Philosophy.

38.

524 *Sacred the Fountains, and the Seas, esteem, &c.*

These Verses are rejected by *Plutarch*, whose Authority *Proclus* makes Use of, as not of our Poet. *Le Clerc* from *Guietus*.

39.

528 *Fame is an Ill.*

Virgil, in his Description of Fame, had doubtless an Eye on this of *Hesiod*.

The End of the Notes to the second BOOK.

W O R K S

A N D

D A Y S.

B O O K III.

WORKS *and* DAYS.

BOOK III.

The *ARGUMENT*.

THE Poet here distinguishes holy Days from other ; and what are propitious, and what not, for different Works ; and concludes with a short Recommendation of Religion and Morality.

WORKS *and* DAYS.

B O O K I I I.

YOUR Servants to a just Observance train
Of Days, as Heav'n and human Rites ordain;
Great *Jove*, with Wisdom, o'er the Year presides,
Directs the Seasons, and the Moments guides.

Of ev'ry Month, the most propitious Day, }
The thirtyth choose, your Labours to survey; }
And the due Wage to your Servants pay. }

The

216 **WORKS *and* DAYS.** **BOOK III**

The first of ev'ry Moon we sacred deem,
 Alike the fourth throughout the Year esteem;
 10 And in the seventh *Apollo* we adore,
 In which the golden God *Latona* bore
 Two Days succeeding these extend your Cares,
 Uninterrupted, in your own Affairs;
 Nor in the next two Days, but one, delay
 15 The Work in Hand, the Bus'ness of the Day,
 Of which th' eleventh we propitious hold
 To reap the Corn, the twelfth to shear the Fold;
 And then behold, with her industrious Train,
 The Ant, wise Reptile, gather in the Grain;
 20 Then you may see, suspended in the Air,
 The careful Spider his Domain prepare,

And

BOOK III. *WORKS and DAYS.* 217

And while the Artift spins the Cobweb Dome
The Matron chearful plys the Loom at Home.
Forget not in the thirteenth to refrain
From fowing, left your Work fhould prove in vain; 25
The ~~then~~ the Grain may find a barren Soil,
The Day is grateful to the Planter's Toil:
Not fo the fixteenth to the Planter's Care;
A Day unlucky to the new born Fair,
Alike unhappy to the marry'd then; 30
A Day propitious to the Birth of Men:
The fixth the fame both to the Man and Maid;
'Then fecret Vows arc made and Nymphs betray'd;
The Fair by foothing Words are Captives led;
The Goffip's Tale is told, Detraction' spread; 35

The Kid to castrate, and the Ram, we hold

Propitious now; alike to pen the Fold.

Geld in the eighth, the Goat, and lowing Steer;

Nor in the twelfth, to geld the Mule-colt fear.

40 The Offspring Male born in the twenty'th prize,

'Tis a great Day, he shall be early wise.

Happy the Man-child in the tenth Day born;

Happy the Virgin in the fourteenth Morn;

Then train the Mule obedient to your Hand,

45 And teach the snarling Cur his Lord's Command,

Then make the bleating Flocks their Master know,

And bend the horned Oxen to the Plow.

What in the twenty-fourth you do beware;

And the fourth Day requires an equal Care;

Then,

BOOK III. *WORKS and DAYS.* 219

Then, then, be circumspect in all your Ways, 50

Woes, complicated Woes, attend the Days.

When, resolute to change a single Life,

You wed. On the fourth Day lead home your Wife;

But first observe the feather'd Race that fly,

Remarking well the happy Augury. 55

The fifths of ev'ry Month your Care require,

Days full of Trouble, and Afflictions dire;

For then the Furys take their Round, 'tis say'd,

And heap their Vengeance on the perjur'd Head.

In the sev'nteenth prepare the level Floor, 60

And then of *Ceres* thresh the sacred Store;

In the same Day, and when the Timber's good,

Fell, for the Bedpost, and the Ship, the Wood.

The Vessel, suff'ring by the Sea and Air,
 65 Survey all o'er, and in the fourth repair.
 In the nineteenth 'tis better to delay,
 Till Afternoon, the Bus'ness of the Day
 Uninterrupted in the ninth pursue
 The Work in Hand, a Day propitious thro;
 70 Themselves the Planters prosp'ious then employ;
 To either Sex, in Birth, a Day of Joy.
 The twentieth is best, observe the Rule,
 Known but to few, to yoke the Ox and Mule;
 'Tis proper then to yoke the flying Steed;
 75 But few, alas! these wholesome Truths can read;
 Then you may fill the Cask, nor fill in vain;
 Then draw the swift Ship to the fable Main.

To

To pierce the Cask till the fourteenth delay,

Of all most sacred next the twenty'th Day;

After the twenty'th Day few of the rest

80

We sacred deem, of that the Morn is best.

These are the Days of which th' Observance can
Bring great Advantage to the Race of Man;

The rest unnam'd indiff'rent pass away,

And Nought important marks the vulgar Day

85

Some one commend, and some another praise,

But most by Guess, for few are wise in Days:

One cruel as a Stepmother we find,

And one as an indulgent Mother kind.

O' happy Mortal, happy he, and blest'd,

90

Whose Wisdom here is by his Acts confess'd;

Who

222 **WORKS and DAYS. BOOK III.**

Who lives all blameless to immortal Eyes,
Who prudently consults the Augury,
Nor by Transgression, works his Neighbour Pain,
95 Nor ever gives him Reason to complain.

The End of the third BOOK.



N O T E S
TO THE
WORKS *and* DAYS.
BOOK III.

N O T E S

T O T H E

WORKS *and* DAYS.

B O O K I I I .

1.

THE Precepts layed down in this Book, concerning the Difference of Days, from the Motion of the Moon, seem to be founded partly on Nature, and partly on the Superstition of the Times in which they were wrote. The whole is but a Sort of an Almanack in Verse ; and affords little Room for Poetry. Our Author,
D d I think,

I think, has jumbled his Days too negligently together; which Confusion *Valla*, in his Translation, has prevented, by ranging the Days in proper Succession; a Liberty I was fearful to take, as a Translator, because almost every Line must have been transposed from the original Disposition: I have therefore, at the End of the Notes, drawn a Table of Days, in their successive Order.

2.

- 1 *Your Servants to a just Observance train
Of Days.*

That is, teach them how to distinguish lucky Days from other. It was customary, among the *Romans*, to hang up Tables wherein the fortunate and unfortunate Days were marked, as appears from *Petrarch*, Chap. 30. *Le Clerc*.

3.

- 3 *Great Jove, with Wisdom, o'er the Year presides.*

Jove may be said to preside over the Year naturally from the Motion of the celestial Bodys in the Heavens; or religiously from his divine Administration. It may not be improper here to observe that our Poet, in his *Theogony*, makes the Hours the Daughters of *Jove*: but of them more in their proper Place.

4.

10 ——— in the seventh Apollo we adore.

Tzetzes endeavours to account for *Apollo* being born in the seventh Day by Arguments from Nature, making him the same with the Sun; which Error *Valla* has run into in his Translation. The Mistake is very plain if we have Recourse to the *Theogony*; where the Poet makes *Latona* bring forth *Apollo*, and *Artemis* or *Diana*, to *Jove*; and in the same Poem makes the *Sun* and *Moon* spring from *Thia* and *Hyperion*. *Hesiod* therefore meant it no otherwise than the Birthday of one of their imaginary Gods. He tells us also the first, fourth, and twentyeth, of every Month are holy Days; but he gives us no Reason for their being so. If a Conjecture may be allowed, I think it not unlikely but the first may be the Feast of the new Moon; which Day was always held sacred by the *Jews*; in which the People ceased from Business. *When will the new Moon be gone, that we may sell Corn.* AMOS Chap. 8. Ver. 6: but *Le Clerc* will not allow *ιερον ημερα* here to be a Festival: yet the same Critic tells us, from *Dionysius Petavius*, the *Orientals*, as well as the most ancient *Greeks*, went by the lunar Month, which they closed with the thirtyeth Day.

5.

- 18 ——— *behold with her industrious Train,
The Ant, wise Reptile, gather in the Grain.*

The Poet here makes the Ant, and the Spider, sensible of the Days; and indeed *Tzetzes* is of Opinion that the Ant is a Creature capable of Distinction, from a Sense of the Winds, and the Influence of the Moon; he likewise tells us, from *Pliny*, the Ants employ themselves all the Time of the Full of the Moon, and cease at the Change.

6.

- 24 *Forget not in the thirteenth to refrain
From sowing.*

Melancthon and *Frisius* tell us it is wrong to sow at this Time of the lunar Month, because of the excessive Moisture, which is hurtful to the Corn-seed, and advantagious to Plants just planted.

7

- 54 *Observe the feather'd Race that fly.*

I translate: *the feather'd Race that fly*, to distinguish what Kind of Augury the Poet means.
Tzetzes

Tzetzes tells us, two Crows the Halcyon or Kingfisher, the dark coloured Hern, a single Turtle, and a Swallow, &c. are inauspicious; the Peacock, and such Birds as do no Mischief, auspicious. I suppose he does not place the Turtle as one of the mischievous Kind, but would have the Misfortune be in seeing but one.

8.

So *In the sev'nteenth prepare the level Floor,
And then of Ceres thresh the sacred Store.*

He advises to thresh the Corn at the Time of the Full of the Moon, because the Air is dryer than at other Times; and the Corn that is sacked, or put up in Vessels, while dry, will keep the longer, but if the Grain is moist it will soon grow mouldy and useless.

In the preceding Book the Poet tells us the proper Month to fell Wood in, and in this the proper Day of the Month. *Melancthon* and *Frisius*.

9. *Who*

91 *Who lives all blameless to immortal Eyes.*

It is worth observing that the Poet begins and ends his Poem with Piety towards the Gods; the only Way to make ourselves acceptable to whom, says he, is by adhering to Religion, and, to use the Phrase of Scripture, by eschewing Evil.



IO.

OBSERVATIONS

On the antient

G R E E K Month.

I Believe it will be necessary, for the better understanding the following Table, to set in a clear Light the antient *Greek* Month, as we may reasonably conclude it stood in the Days of *Hesiod*, confining ourselves to the last Book of his *Works and Days*.

The Poet makes The Month contain thirty Days, which thirty Days he divides into three Parts: the first he calls *ισμενός*, or *ισμενός* in the genitive Case, because of some other Word which is commonly

monly joined requiring it to be of that Case; the Root of which, *ισημι* or *ισαω*, signifies *I erect, I set up, I settle, &c.* and *Henry Stephens* interprets the Words *ισαμενέ μηνός* *ineunte Mensē*, the Entrance of the Month, in which Sense the Poet uses them; which Entrance is the first Decade, or first ten Days. The second he calls *μεσσηνίας*, which is from *μεσσω*, *I am in the midst*, meaning the middle Decade of the Month. The third Part he calls *φθινοντος*, from *φθίω*, which is from *φθιω*, or *φθεω*, *I waste away*, meaning the Decline, or last Decade, of the Month. Sometimes these Words are used in the nominative Case.

Before I leave these Remarks I shall shew the Manner of Expression, of one Day, in each Decade, from the last Book of our Poet, which will give a clear Idea of all.

Ἐκτῇ δ' ἡ μεσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν.

Ver. 18.

The middle sixth is unprofitable to Plants.

That is the sixth Day of the middle Decade.

τετράλξο ὃ θυμῷ

Τετράδ' ἀλεύει μὲν φθινοντός θ' ἰσαμενέ πε.

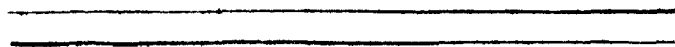
Ver. 33.

Keep

Keep in your Mind to shun the fourth of the Entrance, and End, of the Month. That is the fourth of the Entrance, or first Decade, and the fourth of the End, or last Decade.

It is proper to observe that those Days which are Blanks, are, by our Poet, called indifferent Days, Days of no Importance, either good or bad. It is likewise remarkable, that he makes some Days both holy Days and working Days; as the fourth, fourteenth, and twentyeth: but, to clear this, *Le Clerc* tells us, from our learned Countryman *Selden*, that *ἱερὸν ἡμέρα*, tho literally a *holy Day*, does not always signify a Festival, but often a Day propitious to us in our Undertakings.





A

T A B L E

Of the antient

GREEK Month,

As in the last BOOK of the
WORKS and DAYS of *Hesiod*.

D E C A D E I.

1. Day of Decade, *L'* Holy Day
- 2.
- 3.
4. Holy Day. Propitious for Marriage, and
for repairing Ships. A Day of Troubles.
5. (in

5. In which the Furys take their Round.
6. Unhappy for the Birth of Women. Propitious for the Birth of Men; for gelding the Kid, and the Ram; and for pening the Sheep.
7. The Birthday of *Apollo*. A holy Day.
8. Geld the Goat, and the Steer.
9. Propitious quite thro. Happy for the Birth of both Sexes. A Day to plant in.
10. Propitious to the Birth of Men.

DECADE II.

1. Day of Decade II. or 11th of the Month. To reap.
2. For Women to ply the Loom; for the Men to shear the Sheep, and geld the Mule.
3. A Day to plant in, and not to sow.
4. Propitious for the Birth of Women. Break the Mule, and the Ox. Teach your Dog, and your Sheep, to know you. Pierce the Cask, A holy Day.
5. .
6. A Day unlucky for the Marriage, and Birth, of Women. Propitious for the Birth of Men; and to ~~plow~~.
7. Thresh the Corn, and ~~the~~ the Wood.
- 8.

- 9. Luckyest in the Afternoon.
- 10. Happy for the Birth of Men. Most propitious in the Morning. A holy Day.

D E C A D E III.

- 1. Day of Decade III. or 21st of the Month.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9. Yoke the Ox, the Mule, and the Horse. Fill the Vessels. Launch the Ship.
- 10. Look over the Busyness of the whole Month; and pay the Servants their Wages.

Those Days which are called holy Days in the Table, are, in the Original, ἁγία ἡμέρα.

A
V I E W
O F T H E
W O R K S *and* D A Y S.

NOW we have gone thro the *Works* and *Days*, it may possibly contribute, in some Sect. 1.
The Intro-
duction. Degree, to the Profit and Delight of the Reader to take a View of the Poem as we have it delivered down to us. I shall first consider it as an antient Piece, and, in that Right, enter into the Merit and Esteem it reasonably obtained among the Antients: the Authors who have been lavish
in

A VIEW of the

in their Commendations of it are many; the greatest of the *Roman* Writers in Prose, *Cicero*, has more than once expressed his Admiration for the System of Morality contained in it; and the Deference the greatest *Latin* Poet has payed to it, I shall shew in my Comparison of the *Works* and *Days* with the *Latin Georgic*: nor is the Encomium payed by *Ovid*, to our Poet, to be passed over.

*Vivet & Ascræus, dum Mustis Uva tumebit;
Dum cadet incurvâ Falce resecta Ceres.*

While swelling Clusters shall the Vintage 'tain,
And *Ceres* with rich Crops shall bless the Plain,
Th' *Ascræan* Bard shall in his Verse remain.

Eleg. 15. Book I.

Sect. 2.
Of the first
Book.

The Reason why our Poet addresses to *Perseus* I have shewed in my Notes: while he directs himself to his Brother, he instructs his Countrymen in all that is useful to know for the regulating their Conduct, both in the Business of Agriculture, and in their Behaviour to each other. He gives us an Account of the first Ages, according to the common received Notion among the *Gentiles*. The Story of *Pandora* has all the Embellishments of Poetry we can find in *Ovid*, with a clearer Moral than is generally in the Fables of that

WORKS and DAYS.

that Poet. His System of Morality is calculated so perfectly for the Good of Society, that there is scarcely any Precept omitted that could be properly thought of on that Occasion. There is not one of the ten Commandments of *Moses*, which relates to our moral Duty to each other, that is not strongly recommended by our Poet; nor is it enough, he thinks, to be observant of what the Civil Government would oblige you to, but, to prove yourself a good Man, you must have such Virtues as no human Laws require of you; as those of Temperance, Generosity, &c. these Rules are layed down in a most proper Manner to captivate the Reader; here the Beautys of Poetry and the Force of Reason combine to make him in Love with Morality. The Poet tells us what Effect we are reasonably to expect from such Virtues and Vices as he mentions; which Doctrines are not always to be took in a positive Sense: if we should say a Continuance of Intemperance in drinking, and in our Commerce with Women, would carry us early to the Grave, it is, morally true, according to the natural Course of Things; but a Man of a strong and uncommon Constitution may wanton thro an Age of Pleasure, and so be an Acception to this Rule, yet not contradict the moral Truth of it. . . Archbishop Tillotson has judiciously told us in what Sense we are to take all Doctrines of Morality; *ARISTOTLE*, says that great Divine, *observed, long since, that moral and proverbial Sayings are understood to be true*

true generally, and for the most Part; and that is all the Truth is to be expected in them; as ~~as~~ SOLOMON says, train up a Child in the Way wherein he shall go, and when he is old he will not depart from it. This is not to be taken, as if no Child that is piously educated did ever miscarry afterwards, but that the good Education of Children is the best Way to make good Men.

Sect. 3.
Of the second Book,
&c.

The second Book, which comes next under our View, will appear with more Dignity when we consider in what Esteem the Art of Agriculture was held in those Days in which it was wrote: the *Georgic* did not then concern the ordinary and midling Sort of People only, but our Poet wrote for the Instruction of Princes likewise, who thought it no Disgrace to till the Ground they perhaps had conquered. *Homer* makes *Laertes* not only plant but dung his own Lands; the best Employment he could find for his Health, and Consolation, in the Absence of his Son. The latter Part of this Book, together with all the third, tho too mean Poetry, are not unjustifiable in our Author. Had he made those religious and superstitious Precepts one entire Subject of Verse it would have been a ridiculous Fancy, but, as they are only a Part, and the smallest Part, of a regular Poem, they are introduced with a laudable Intent. After the Poet had layed down proper Rules for Morality, Husbandry, Navigation, and the Vintage,

tagg, he knew Religion towards the Gods, and a due Observance of what was held sacred in his Age, were yet wanted to compleat the Work. These were Subjects, he was sensible, incapable of the Embellishments of Poetry; but as they were necessary to his Purpose he would not omit them. Poetry was not then designed as the empty Amusement only of an idle Hour, consisting of wanton Thoughts, or long and tedious Descriptions of Nothing, but, by the Force of Harmony and good Sense, to purge the Mind of its Dregs, to give it a great and virtuous Turn of thinking: in short, Verse was then but the Lure to what was useful; which indeed has been, and ever will be, the End pursued by all good Poets. with this View *Hesiod* seems to have wrote, and must be allowed, by all true Judges, to have wonderfully succeeded in the Age in which he rose.

This Advantage more arises to us from the Writings of so old an Author; we are pleased with those Monuments of Antiquity, such Parts of the antient *Grecian* History, as we find in them.

I shall now endeavour to shew how far *Virgil* may properly be sayd to imitate our Poet, in his *Georgic*; and to point out some of those Passages in which he has either paraphrased, or literally translated, from the *Works and Days*. It is plain he was a sincere Admirer of our Poet, and of this Poem in particular, of which he twice makes

Sect 4.
A Comparison between
Hesiod and
Virgil,
&c.

makes honourable Mention, and where it could be only to express the Veneration he bore to the Author. The first is in his third Pastoral.

*In Medio duo Signa, Conon; & quis fuit alter,
 Descripsit, Radio, totum qui Gentibus Orbem?
 Tempora quæ Messor, quæ curvus Arator, haberet?*
 Two Figures, on the Sides emboss'd appear,
 Conon; and what's his Name who made the Sphere,
 And shew'd the Seasons of the sliding Year?
Dryden.

Notwithstanding the Commentators have all disputed whom this Interrogation should mean, I am convinced, that *Virgil* had none but *Hesiod* in his Eye. In the next Passage I proposed to quote, the greatest Honour that was ever payed by one Poet to another is payed to our. *Virgil*, in his sixth Pastoral, makes *Sil-nus*, among other Things, relate how *Gallus* was conducted by a Muse to *Helicon*, where *Apollo* and all the Muses arose to wellcome him; and *Linus*, approaching him, addressed him in this Manner

— *hos tibi dant Calamus, en, accipe, Musæ,
 Ast ut quos antè Seni; quibus ille solebat
 Cantando rigidas deducere Montibus Ornos.*

Receive this Present by the Muses made,
The Pipe on which th' *Ascræan* Pastor plays;
With which, of old, he charm'd the savage Train,
And call'd the Mountain Ashes to the Plain.

Dryden.

The greatest Compliment *Virgil* thought he could pay his Friend and Patron, *Gallus*, was, after all, that pompous Introduction to the Choir of *Apollo*, to make the Muses present him, from the Hands of *Linus*, with the Pipe, or *Calamus*, *Ascræo quos ante Seni*, which they had formerly presented to *Hesiod*; which Part of the Compliment to our Poet *Dryden* has omitted in his Translation.

To return to the *Georgic*. *Virgil* can be say'd to imitate *Hesiod* in his first and second Books only; in the first is scarcely any Thing relative to the *Georgic* itself the Hint of which is not took from the *Works and Days*; nay more, in some Places whole Lines are paraphras'd, and some literally translated. It must indeed be acknowledged, that the *Latin* Poet has sometimes explained, in his Translation, what was difficult in the *Greek*; as where our Poet gives Directions for two Plows:

A VIEW of the

Δεῖν δὲ δεῖναι ἀεὶ τετα πονοειμερος κατὰ οἶκον

Ἀντίγων καὶ πικλόν.

by Ἀντίγων he means that which grows naturally into the Shape of a Plow, and by πικλόν that made by Art. *Virgil*, in his Advice to have two Plows always at Hand, has this Explanation of Ἀντίγων;

Continuò in Sylvis magnâ Vi flexa dormatur

In Burim, & curvi Formam accipit Ulmus Atrati.

Georg. I.

Young Elms, with early Force, in Copses bow,

Fit for the Figure of the crooked Plow.

Dryden.

Thus we find him imitating the *Greek* Poet in the most minute Precepts. *Hesiod* gives Directions for the making a Plow; *Virgil* does the same. Even that which has been the Subject of Ridicule to many of the Critics, viz. *plow and sow naked*, is translated in the *Georgic*; *nudus ara, sere nudus*. Before I proceed any farther, I shall endeavour to obviate the Objection which has been frequently made against this Precept. *Hesiod* means to insinuate, that plowing and sowing are Labours which require much Industry, and Application; and he had doubtless this physical Reason for his Advice, that where such Toil is

re-

required it is unhealthful, as well as impossible, to go thro with the same Quantity of Cloaths as in Works of less Fatigue. *Virgil* doubtless saw this Reason, or one of equal Force, in this Rule, or he would not have translated it. In short, we may find him a strict Follower of our Poet, in most of the Precepts of Husbandry in the *Works* and *Days*. I shall give but one Instance more, and that in his superstitious Observance of Days:

——— *quintum fuge; pallidus Orcus,*
Eumenidesque satæ: &c.

——— the fifths be sure to shun,
That gave the Furies, and pale *Pluto*, Birth.
Dryden.

If the Judgement I have passed from the Verses of *Manilius*, and the second Book of the *Georgic*, in my *Discourse on the Writings of HESIOD*, be allowed to have any Force, *Virgil* has doubtless been as much obliged to our Poet in the second Book of his *Georgic*, as in the first: nor has he imitated him in his Precepts only, but in some of his finest Descriptions, as in the first Book, describing the Effects of a Storm:

——— *quæ*

————— quo, maxima, Motu,

Terra tremuit; fūgere Feræ; &c.

and a little lower in the same Description :

*Nunc Nemora, ingenti Vento. nunc Litora
plangunt :*

which is almost literal from *Hesiod*, on the Bowr
of the Northwind :

————— μέμυκε ὁ γαῖα καὶ ὅλη. &c.

Loud groans the Earth, and all the Forests roar.

I cannot leave this Head, without Injustice to the
Roman Poet, before I take Notice of the Manner
in which he uses that superstitious Precept Πέκ-
τας δ' ἐξαΐσαι, &c. what in the *Greek* is lan-
guid, is by him made brilliant :

————— quintum fuge; pallidus Orcus,
*Eumenidesq; satæ: tum Partu, Terra, nefando,
Cæumq; Japetumq; creat, sævumq; Typhæum,
Et conjuratos Cælum rescindere Frātres:*

*Ter sunt conatq; imponere Pelio Ossam
Scilicet, atq; Ossæ frondosum involvere Olympum:
Ter Pater exstructos disjecit Fulmine Montes.*

———— the

————— the fifts be ſure to ſhuff,
 That gave the Furies, and pale *Pluto*, Birth;
 And arm'd againſt the Skys the Sons of Earth:
 With Mountains pil'd on Mountains thrice they
 ſtrove
 To ſcale the ſteepy Battlements of *Jove*;
 And thrice his Light'ning, and red Thunder,
 play'd,
 And their demolish'd Works in Ruin lay'd.

Dryden.

As I have ſhewed where the *Roman* has followed
 the *Greek*, I may be thought partial to my Au-
 thor, if I do not ſhew in what he has excelled
 him: and firſt, he has contributed to the *Ge-
 orgic* moſt of the Subjects in his two laſt Books;
 as, in the third, the Management of Horſes, Dogs,
 &c. and, in the fourth, the Management of the
 Bees. His Style, thro the whole, is more poeti-
 cal, more abounding with Epithets, which are of-
 ten of themſelves moſt beautiful Metaphors. His
 Invocation on the Deities concerned in rural Af-
 fairs, his Addreſs to *Auguſtus*, his Account of the
 Prodigys before the Death of *Julius Ceſar*, in
 the firſt Book, his Praise of a Country Life, at
 the End of the ſecond, and the Force of Love
 in Beaſts, in the third, are what were never excel-
 led,

led, and some Parts, of them never equaled, in any Language.

Allowing all the Beautys in the *Georgic*, these two Poems interfere in the Merit of each other so little, that the *Works* and *Days* may be read with as much Pleasure as if the *Georgic* had never been wrote. This leads me into an Examination of Part of Mr. ADDISON's *Essay on the GEORGIC*: in which that great Writer, in some Places, seems to speak so much at Venture, that I am afraid he did not remember enough of the two Poems to enter on such a Task. *Precepts*, says he, *of Morality, besides the natural Corruption of our Tempers, which makes us averse to them, are so abstracted from Ideas of Sense, that they seldom give an Opportunity for those beautiful Descriptions and Images which are the Spirit and Life of Poetry.* Had he that Part of *Hesiod* in his Eye, where he mentions the temporal Blessings of the righteous, and the Punishment of the wicked, he would have seen that our Poet took an Opportunity, from his Precepts of Morality, to give us *those beautiful Descriptions and Images which are the Spirit and Life of Poetry.* How lovely is the flourishing State of the Land of the Just there described, the Encrease of his Flocks, and his own Progeny! The Reason he brings, in the same Period, against Rules of Morality in Verse, is to me a Reason for them, for, if our Tempers are naturally so corrupt to make us averse

to

to them, we ought to try all the Ways we can to reconcile them, and Verse among the rest; in which, as I have observed before, our Poet has wonderfully succeeded.

The same Author, speaking of *Hesiod*, says, *the Precepts he has given us are sown so very thick, that they clog the Poem too much.* The Poet, to prevent this, quite thro his *Works and Days*, has stayed so short a While on every Head, that it is impossible to grow tiresome in either; the Division of the Work I have given at the Beginning of this *View*; therefore, shall not repeat it. Agriculture is but one Subject, in many, of the Work, and the Reader is there relieved with several rural Descriptions, as of the North-wind, Autumn, the country Repast in the Shades, &c. The Rules for Navigation are dispatched with the utmost Brevity, in which the Digression concerning his Victory at the funeral Games of *Amphidamas* is natural, and gives a Grace to the Poem.

I shall mention but one Oversight more which Mr. *Addison* has made, in his Essay, and conclude this Head: when he condemned that Circumstance of the Virgin being at home in the winter Season free from the Inclemency of the Weather, I believe he had forgot that his own Author had used almost the same Image, and on almost the same Occasion, tho in other Words:

*Nec nocturna quidem carpentes Pensa Puellæ
Nescivere Hyemem; &c.*

Georg. I.

The Difference of the Manner in which the two Poets use the Image is this. *Hesiod* makes her with her Mother at home, either bathing, or doing what most pleases her; and *Virgil* says, as the young Women are plying their evening Tasks, they are sensible of the winter Season, from the Oil sparkling in the Lamp, and the Snuff hardening. How properly it is introduced by our Poet I have shewed in my Note to the Passage.

The only Apology I can make for the Liberty I have took with the Writings of so fine an Author as Mr. *Addison* is, that I thought it a Part of my Duty to our Poet, to endeavour to free the Reader from such Errors as he might possibly imbibe, when delivered under the Sanction of so great a Name.

Sect. 5.
Of the
fourth
Eclogue
of Virgil.

I must not end this *View* without some Observations on the fourth Eclogue of *Virgil*, since *Probus*, *Grævius*, *Fabricius*, and other Men of great Learning, have thought fit to apply, what has there been generally sayed to allude to the *Cumæan Sybil*, to our Poet:

UL

Ultima Cumœi venit jam Carminis Ætas.

This Line, say they, has an Allusion to the golden Age of *Hesiod*; *Virgil* therefore is supposed to say, *the last Age of the Cumœan Poet now approaches*. By last he means the most remote from his Time; which *Fabricius* explains by *antiquissima*, and quotes an Expression from *Cornelius Severus* in which he uses the Word in the same Sense, *ultima Certamina* for *antiquissima Certamina*. The only Method by which we can add any Weight to this Reading is by comparing the Eclogue of *Virgil* with some similar Passages in *Hesiod*. To begin, let us therefore read the Line before quoted with the two following:

Ultima Cumœi venit jam Carminis Ætas ;

Magnus ab integro Sæclorum nascitur Ordo ;

Jam redit & Virgo, redeunt Saturnia Regna.

which will bear this Paraphrase. *The remotest Age mentioned in the Verse of the Cumœan Poet now approaches; the great Order, or Round, of Ages, as described in the sayed Poet, revolves; now returns the Virgin JUSTICE, which, in his iron Age, he tells us, left the Earth; and now the Reign of SATURN, which is described in his golden Age, is come again.* If we turn to the golden, and iron, Ages, in the

A VIEW of the

Works and Days, we shall find this Allusion very natural.

Let us proceed in our Connection, and Comparison, of the Verses. *Virgil* goes on in his Compliment to *Pollio* on his new born Son :

Ille Deum Vitam accipiet.

He shall receive, or lead, the Life of Gods; as the same Poet tells us they did in the Reign of SATURN.

Ὡς τε θεοὶ δ' ἐζών. ———

Νόσφιν ἄτερ τε πόρων. ———

They lived like Gods; and entirely without Labour.

————— feret omnia Tellus;

Non Rastroz patietur Humus, nec Vineæ Falcem:

Robustus quoq; jam Tauris Juga solvet Arator.

The Earth shall bear all Things; there shall be no Occasion for Instruments of Husbandry, to rake the Ground, or prune the Vine; the sturdy Plow-

*Plowman shall unyoke his Oxen, and live in Ease;
as they did in the Reign of Saturn, as we are
told by the same Cumæan Poet.*

——— καρπὸν δ' ἔφερε ζείδωρος ἄρουρα

Ἄυτομέγν, πολλόν τε καὶ ἄφθονον.

*The fertile Earth bore its Fruit spontaneously,
and in Abundance.*

Here we see several natural Allusions to our Poet, whence it is not unreasonable, for such as mistake the Country of *Hesiod*, to imagine, that all *Virgil* would say to compliment *Pollio*, on the birth of his Son, is, that now such a Son is born, the golden Age, as described by *Hesiod*, shall return; and granting the Word *Cumæi* to carry this Sense with it, there is Nothing of a Prophecy mentioned, or hinted at, in the whole Eclogue, any more than *Virgil's* own, by poetical License.

This great Objection to their Interpretation of *Cumæi* still remains, which cannot very easily be conquered, that *Cumæa* was not the Country of *Hesiod*, as I have proved in my Discourse on the Life of our Poet, but of his Father; and, what will be a strong Argument against it, all the ancient Poets, who have used an Epithet taken from his Country, have chose that of
As-

Ascræus. OVID, who mentions him as often as any Poet, never uses any other; and, what is the most remarkable, *Virgil* himself makes Use of it in every Passage in which he names him; and those Monuments of him, exhibited by *Ursinus* and *Boissard*, have this Inscription;

I Σ I □ Δ □ Σ

Δ I □ T

Λ Σ K P A I □ Σ.

Ascræan HESIOD, the Son of *Dios*.

The End of the WORKS *and* DAYS.

A N

I N D E X

T O T H E

WORKS *and* DAYS.

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Errors of the Press.

Page 55, Line 11, for $\epsilon\mu\iota$ read $\epsilon\mu\iota$: Page 133,
Line 6, for $\epsilon\alpha\beta\iota\lambda\acute{\eta}\omega\nu$ read $\epsilon\alpha\sigma\iota\lambda\acute{\eta}\omega\nu$.

The End of the first Volume.

